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## SLEBECH COMMANDERY AND THE KNIGHTS OF ST. JOHN.

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### I.—INTRODUCTORY.

EMERSON once said: "Genius is the activity which repairs the decays of things, whether wholly or partly of a material and finite kind"; and again: "Every master has found his materials collected, and his power lay in his . . . . love of the materials he wrought in." In both instances he was referring to "the poet", and I sometimes think that, in reality, our proverbial dry-as-dust, be he known as antiquary or archæologist, is no mean poet. He may not utter a song; but his re-creations of the past are in many instances fuller of gorgeous pageantry and the thrill of life than aught revealed to us in the stately verse of many an acclaimed Parnassian. I question very much whether any one can persistently and successfully devote his days and years to the study of old-time documents and weather-worn stones and mortar without the inner fire of imagination to give pointedness to his aims, life to his cold gleanings, reality to his logical conclusions. Without imagination a stone is but a stone; and remains, pregnant with old-time tales,

but so much available material for easy conversion into cheap villas.

To wander through Pembrokeshire with keen delight, knowledge then is needed—dry, hard results of stubborn research into the history of its past; research in which no pains have been spared—gripped close into satisfying realism by kingly imagination.<sup>1</sup> Then, every pathway in the mist-enveloped land of the ancient Druids is crossed by objects of interest,

“Because they, living not, can ne’er be dead.”

Life moves again in ancient stateliness and glamour, and the glory of “Little England beyond Wales” is renewed to us who live and earn our bread in this prosaic ending of the nineteenth century.

In choosing a subject for research—although, indeed, in ninety-nine cases out of a hundred it almost seems that the method is reversed, and the subject chooses the individual, so strange and unaccountable are the ways in which one becomes interested in something which resolutely clings to him and *will not* be shaken off until it has had completest attention paid it—in choosing a subject for research, it is well to find it not too old, otherwise there is little work but for the imagination. Concerning Slebech, for instance, we know just sufficient to be able to reconstruct on a basis of history the life led there by the Knights Hospitallers of St. John of Jerusalem during their four hundred years’ occupation of it, which extended from about 1150 to 1540.

<sup>1</sup> Mr. Crockett has, in some such way, succeeded in making interesting a portion of Northern Britain. Before settling down to write his admirable novels he is careful to become perfectly acquainted with his district; and to get thoroughly imbued with the spirit of the times in which his characters live and act, he ransacks every book he can lay hands on having reference to the period. The rest is a matter of imagination. His success is, I think, unquestionable, notwithstanding the decided opinion given by a very wicked publisher to the late Anthony Trollope that “The historical novel is not worth a damn!”

As to the place itself: Slebech Hall, which, by the way, is a comparatively modern building occupying the site of the ancient Commandery, is in the occupation of Baron de Rutzen, the present owner of the estate, and is charmingly situated on the banks of the Cleddau, midway between the towns of Haverfordwest and Narberth, from either of which places it is within easy driving distance. But the pleasantest way of getting to it—in the summer time, at least—is by boat from the Great Western Railway terminus at New Milford, going up with the flow of the tide and returning with its ebb.

The old Commandery has hopelessly disappeared,<sup>1</sup>

<sup>1</sup> I think I am correct in stating that there is no document or picture in existence giving any idea of what the old house was like. One fact, however, is tolerably clear: it was built for purposes of defence. I am inclined to think that externally it differed little from the neighbouring Picton Castle, except in size; and that when the newer building took its place many points of similarity were retained. I always think of it as a smaller Chirk Castle. To any one who would like to do a little mental re-building on his own account, the following items might prove of assistance; but in no case must the above-mentioned fact be ignored: the original Slebech House *was built for defence*. The state of the district, and the peculiar position of the Knights of St. John in it, demanded this. Even so late as the fourteenth century, a yearly payment was made from Slebech to "two chief men of Wales, for maintaining and protecting the Bailiwick against the swindlers and scoundrels of Wales, who are very fierce in those parts."

In Parker's *Domestic Architecture* (London: Parker, 1882), there are (vol. i, p. 197), a plan and particulars of the old Commandery at Chibburn in Northumberland; (vol. i, p. 249), reference to Temple Balsall, once the Templars'; and (vol. iv, p. 308) mention of Stroud Manor House, also the Templars'. Wallen's *Round Church at Little Maplestead* (London: Weale, 1836), contains several etchings and much letterpress bearing upon the Hospitallers in that district. In Addison's *Knights Templars* (London: Longman, 1853) are plates of the preceptories of Temple Bruere (p. 153) and Swingfield (p. 160); and on p. 98 of vol. iv of Davies' *West Gower* (Swansea, 1894) one of the Sanctuary at Penrice. Rodley Temple is pictured on p. 317 of *The Graphic Illustrator* (London: Chidley, 1834); whilst Hugo's *History of Mynchin Buckland* (London: J. R. Smith, 1861) and *History of Moor Hall* (London: Nichols, 1866) tell, in words and pictures, what is known

and the church is fast following, being now roofless and dilapidated. It is, in short, a difficult matter to look upon any considerable portion of the ruins and to associate it with the Knights. The church evidently formed an integral part of the Commandery, which got sadly knocked about and wasted by fire in the time of the Civil War—just a century after the disappearance of the Hospitallers from Pembrokeshire—when, it is said, Colonel Horton made a bonfire of the whole of the Slebech books and manuscripts, thus sweeping out of existence everything that could tell the local story of the Knights of St. John of Jerusalem.

It is highly probable that some such papers were so destroyed, but not all; for, according to Fenton's MS. list<sup>1</sup> of the Slebech documents seen and handled by him, there still existed, in 1810, some of vital importance to Hospitaller-students, and of date anterior to Horton's bonfire. Then again, such deeds as the principal grants of lands, houses and churches were probably kept at Clerkenwell, the chief house of the Order in England, or at Malta, or wherever the Hospitallers had their head-quarters at the time. That it is not impossible that some of the documents relating to the knights at Slebech are to be found in private hands, has been shown me by a late addition to my

of the Hospitallers in these two places. In the old *Mirror* (vol. vii. p. 49), there is an interesting copper-plate, together with particulars of the prior of St. John's House in Well Street, Hackney; and in the *European Magazine* there is a picture of the Templars' ancient house at Hackney, dated from the "Bible, Crown and Constitution" in Cornhill, May 1st, 1805; whilst in the 1894-5 vol. of the *Transactions of the Cardiff Naturalists' Society*, there is a plate of the so-called Hospice of the Knights of St. John at Newcastle, Bridgend. There are also several Hospitaller illustrations and much cognate letterpress in Pinks' *History of Clerkenwell* (London: Herbert, 1881). But I think these are sufficient; Malta alone has quite a separate literature of its own.

I have referred to Templar houses equally with those of St. John, as they were built for practically the same purpose, and, in most cases, in conformity with the requirements of the district.

<sup>1</sup> Now in the *Middle Hill* collection in the Cardiff Free Library.



own library, in the form of several vellum-bound volumes of MS. which once belonged to one of the priories of the Order. But the merest introduction to the romance attending the discovery of medieval documents would demand many more pages than we can spare just now; including, as it necessarily would, particulars of the late find by M. Hartwig Derenbourg, among the Arabic MSS. in the Escorial, of the autobiography of the famous poet-statesman Osama, a contemporary of Saladin in the days we must perforce look upon as emphatically *the* crusading age.

It is to Malta, I think, that the historian of the Slebech of the Hospitallers will chiefly have to look for material other than he will find printed in these pages. In the *Archæological Journal* for December 1850, Mr. Milward referred to an old volume lying in the Public Library of Malta containing the accounts of the property belonging to the Hospitallers in England and Scotland. "Unfortunately," he says, "these accounts are very difficult to decipher." But, prior to this, in the winter of 1838-9, the Rev. Lambert B. Larking, being in Malta, had inspected the MSS. in the Valetta Library, and coming across the above-mentioned volume had made a careful transcript of it, which was issued by the Camden Society in 1857, having as its title: *The Knights Hospitallers in England; being the Report of Prior Philip De Thame to the Grand Master Elyan De Villanova for A.D. 1338*. This we shall have occasion to refer to again.

But to return to Slebech: the vill, which stood a little to the west of the church, and where the vassals of the Commandery lived, has been swept away. Sufficient indications, however, remain to show the position of the pier in use at the time of the Knights, as well as the passages which led from the shore into the cellars of both church and house. These, I should think, were often used by hard-pressed fugitives in search of sanctuary but unable to reach the upper

path. Within either of these passages safety was found from the red-hand of vengeance. The hanging-gardens, which extend over a considerable surface of what must once have been irregular ground, have their fertile southern slopes united by flights of steps which at one time led to the very margin of the sea. Fenton<sup>1</sup> suggests that the gardens were formed about the year 1700; but there is no reason to conclude that they were not in existence during the days of the Knights; and I find more than one mention made in Hospitaller literature of garden paths leading from Commandery chapels to terraces, from which it was easy to leap into a waiting boat. To the east of Slebech, and separated from it by water or mud, according to the state of the tide, is a tumulus known as the Sacred Isle, out of which, tradition says, was dug the immense sword still preserved at the Hall. If so, it must have been hurriedly hidden there by the dispossessed Knights in the days of the dissolution of the monasteries by Henry, as it appears to be none other than the one used at the ceremony of installation among the Hospitaller brotherhood.

If it be true that there is no spot so full of interest as that whereon brave men have walked and died, then Slebech certainly calls for many a waking dream. As we wander about the erstwhile home of the Knights, we have satisfying visions of—

“Warriors strong,  
Whom neither marching far, nor tedious way,  
Nor weighty arms, which on their shoulders hung,  
Could weary make, or death itself dismay.”

“Perchance many of them lie entombed beneath the ground on which we tread; for oftentimes, in ages past, has been heard here the solemn dirge or funeral chant of some brave crusader, who languished and died beneath the stroke of that victor whom no prowess could resist, and was then, with solemn pomp, borne by his brothers in arms, who grieved his loss and committed his frail body to the parent dust, in a few years no more to be remembered.”

<sup>1</sup> *Historical Tour*, p. 296.

## II.—THE KNIGHTS OF ST. JOHN.

Pious Christians had awaited with awe and trembling the coming of the thousandth anniversary of the crucifixion of Christ, expecting some great event to occur—they scarcely knew what, or whether for good or ill. But when this period had passed without the anticipated commotion, a great religious enthusiasm rolled over Europe, like some mighty wave, and everyone seemed to feel that it was incumbent on him to do something or other, with considerable trouble attached to the doing, to show how earnest was his faith, how real his ardour in the cause of his religion. "At this time," says a contemporary writer,<sup>1</sup> "there began to flow towards the Holy Sepulchre so great a multitude as, ere this, no man could have hoped for. First of all went the meaner folk, then men of middle rank; and, lastly, very many kings and counts, marquises, bishops; aye, and a thing that never happened before—many women bent their steps in the same direction."

But prior to this—between the years 1014 and 1023—some Christian merchants had founded a hospital at Jerusalem for the reception of the comparatively few pilgrims who in those days visited the Holy Land. This did its work so thoroughly that its reputation soon spread through Europe; and, as a consequence, contributions came in from all quarters. Moreover, some of the pilgrims drawn to such congenial duties, remained as helpers instead of returning home. Such was the humble beginning of the mighty Order of St. John of Jerusalem.<sup>2</sup>

In the year 1093, a pilgrim, known as Peter the Hermit, returned to Europe with his heart full of sorrow and indignation at the barbarities and hard-

<sup>1</sup> Ralph Glaber, quoted on p. 15 of *The Crusades*, by Archer and Kingsford. (London: Unwin, 1894.)

<sup>2</sup> At first the hospital and church of the Order were dedicated to St. John Eleemon or the Almoner, but were subsequently rededicated to St. John the Baptist.

ships which Christian sojourners in Jerusalem endured at the hands of the infidel rulers of the Holy land.<sup>1</sup> Christendom was soon aflame; for "the finest result of the religious spirit in the middle ages was to produce that disinterested enthusiasm which, as soon as some distress of humanity became flagrant, immediately created societies for help and rendered self-denial popular. For example: one of these distresses was seen in the power of the infidel, and the Crusades were the consequence."<sup>2</sup> The story of the Crusades our readers will find in other pages.

The warlike spirit rampant on every hand soon called forth in the hearts of the Hospitallers a great hunger which failed to find satisfaction in the monotonous duties of daily care for the sick and afflicted. And so, when Raymond du Puy succeeded Gerard (who died in 1118) as master of the Hospital, he proposed that to the original vows of poverty, obedience and chastity, the Brethren should add a third obligation, that of knightly defence of the Christian religion. This proposition was hailed with delight, and straightway the entire body bound themselves, in the presence of the Patriarch of Jerusalem, "to defend the Holy Sepulchre to the last drop of their blood, and to combat the infidels wherever they should meet them."<sup>3</sup> About this time the Order was first divided into three classes,

<sup>1</sup> In 1065 the government of Syria had been wrested from the more refined and humane Arabian tribes by the fierce and intolerant Turcomans who, coming from the wild regions beyond the Caspian Sea, had taken and sacked Jerusalem, butchering the garrison placed there by the Sultan of Egypt, the inhabitants of the town, and the pilgrims. All the sacred edifices were destroyed by these ruthless invaders, except the Holy Sepulchre, and that was only retained for the sake of the tax levied upon its visitors who, however, were treated by the fierce conquerors with every imaginable cruelty and indignity.

<sup>2</sup> M. Jusserand's *English Wayfaring Life in the Middle Ages*, 1892 edn., p. 38.

<sup>3</sup> The organisation of military monks prevailed amongst the Arabs of Spain and of the East long before it was adopted by the Latin Christians.

viz., knights of justice, religious chaplains, and serving brothers. Religious dames were attached for purposes of the Hospital.

From this time forth the Holy Land witnessed the brave deeds and hardy endurance of the Knights of the White Cross in the warfare carried on against the infidel. Ever in the front of the great armies of Crusaders which Europe sent to the East, their doughty doings became the subject of laudatory song and shouted applause throughout the length and breadth of the Western lands.

In 1289 they removed their head-quarters from Palestine to Cyprus, passing thence to Rhodes in 1310. There they were besieged by the Turks in 1480, and again in 1522, soon after which they were compelled to surrender the isle. In 1530 the Emperor Charles V of Spain gave them Malta, where they remained until Bonaparte took possession of it in 1798, and practically put an end to the position and influence of the erstwhile mighty Order of St. John of Jerusalem.

It has been justly said that the transactions of the White Cross Knights, from the date of their organisation on a military basis until the island of Rhodes was wrenched from their grasp, is the history of Christendom for more than four hundred years.

These warrior-monks had possessions in England as early as 1101, when the priory of Clerkenwell, which continued their head-quarters in this country so long as the Order held its footing here, was founded by Lord Jordan Briset. Later on, in 1185, this priory was dedicated by Heraclius, Patriarch of Jerusalem, then on a visit to Europe.

The Order in England shared the fate of the monasteries at the Dissolution by Henry VIII; and in 1540 the Knights of St. John were turned out of their home at Slebech, and dispossessed of all their South Wales properties.

It might be well, perhaps, to insist just here on the distinction between the two rival Orders of Knights

*Hospitallers* and *Knights Templars*, especially as some who have undertaken to write of Slebech and its former residents have, to say the least, been essentially original in their statements.

The *Knights of St. John* were known as the *White Cross Knights* from the colour of the cross they wore on their cloaks and carried on their banners, that of the *Templars* being red. In the early days of their existence, they were called simply *Hospitallers of St. John of Jerusalem*. When they added military duties to those of the Hospital, their title changed to that of *Knights Hospitallers of St. John of Jerusalem*. Their subsequent residence in Rhodes caused them to be known as *Knights of Rhodes*; whilst later on they were distinguished as *Knights of Malta*, by reason of their head-quarters being situated in that island. At all times they were entirely separate and distinct from the *Knights Templars*, whose properties, however, were transferred to them when that Order was suppressed.

It is, perhaps, necessary to add that the *Templars* never possessed either the Commandery or church of Slebech.

### III.—THEIR SETTLEMENT IN PEMBROKESHIRE.

Early in the twelfth century, Wizo the Fleming was granted the Lordship of Daugleddau.<sup>1</sup> To us he is

<sup>1</sup> "The next year (1105. Holinshed has 1107; Powell 1108)—a dismal and calamitous accident happening in the Low-countries, proved very incommodious and prejudicial to the Welsh; for a great part of Flanders being drowned by the overflowing of the sea, the inhabitants were compelled to seek for some country to dwell in, their own being now covered with water; and therefore a great many being come over to England, they requested of King Henry to assign them some part of his kingdom which was empty and void of inhabitants, where they might settle and plant themselves. The King, taking advantage of this charitable opportunity, and being in manner assured that these Flemings would be a considerable thorn in the side of the Welsh, bestowed upon them very liberally what was not justly in his power to give, and appointed them the country of Ros, in Dyved, or West Wales."—Caradoc's *History of Wales*,

known chiefly as the builder of Wiston Castle (Castell Gwys), and the donor, directly or indirectly, to the Knights Hospitallers of estates sufficient to warrant their establishing a Commandery of their Order in Pembrokeshire. His first act undoubtedly was to insure the safety of his body, the second that of his soul.

Probably nothing but rude earthworks existed on the spot where Wizo soon built a fortress, which, in 1146, was strong enough to defy all the attacks of Cadell, Meredith and Rhys, sons of Gryffith ap Rhys ap Tewdwr, who found themselves "too weak to master it", until Howell ap Owen Gwynedd, "a person famously remarkable for martial endowments," came to their assistance with "certain battering engines".

Referring to Slebech as one of the earliest subordinate establishments of the Hospitallers, Fenton says :<sup>1</sup>

"It has not been yet precisely ascertained by whom, or at what time, it was founded. Camden and the *Monasticon* attribute its foundation to Wizo, and Walter his son, whom Speed calls his brother;<sup>2</sup> only as they appear to have contributed more largely than the other benefactors to its endowment, as having granted Slebech itself, with the advowson of its church, as well as that of several other churches in Daugleddau, that tract of Pembrokeshire lying betwixt the two rivers called Cleddau, the barony of which Wizo possessed, to the Knights Hospitallers."

The earliest authentic information we possess of the connection of Wizo and his son Walter with the churches of Daugleddau is to be found in the Char-  
tulary of St. Peter's, Gloucester, where several documents set forth particulars of an ecclesiastical quarrel.

1812 edn., p. 127. See *Arch. Camb.*, April 1850, for other extracts re the settlement of Flemings in Pembrokeshire.

<sup>1</sup> *Historical Tour*, p. 288.

<sup>2</sup> Speed was probably misled by some such document as "The Return of the Sheriff of Pembrokeshire", in the Pipe Roll of the Exchequer, now attributed to the 21st year of Henry I (5th Aug. 1120 to 4th Aug. 1121), in which three Pembrokeshire Flemings are named—Godebert, Walin and Witson.



The following brief summaries of their contents, arranged chronologically, will suffice for our immediate purpose:—

1113-15.—Wilfrid, Bishop of St. David's, is willing that the monks of Gloucester shall have the churches, lands and other possessions in his see, which God had given them, on condition that he (Wilfrid) has the rights and dues from the churches. He also confers on the monks the right of admitting and changing the officials of the churches as they may think proper.

1115-47.<sup>1</sup>—Bernard, Bishop of St. David's, confirms to the Abbot and convent of St. Peter's, Gloucester, the gifts of Wyzo the Fleming, to wit: the church of his castle of Dungleddi, and all the churches and chapels of the whole of his estate; also the power of changing the officers of the churches.

1115-35.—King Henry issues a precept to Walter, son of Wyzo, instructing him to reinstate the Abbot and monks of Gloucester in the possessions which Wyzo had given them, from which they had been unjustly ousted.

1115-35.—King Henry issues a precept to Bernard, Bishop of St. David's, instructing him to see to the enforcing of the above.

1115-35.—King Henry to the Bishop of St. David's (Bernard not named), to the same effect as the previous precept; but in this, the church of Dungleddi *only* is mentioned.

1115-47.—Walter, son of Wytso (evidently in obedience to the King's precept), grants to the Abbot and convent of St. Peter's, Gloucester, the church of the castle of Wytso of Dungleddi, with all the churches and chapels of his estates.

1139-48.—Theobald, Archbishop of Canterbury, confirms to the Monastery of St. Peter's, Gloucester, the church of Dungleddi and all the chapels and tithes belonging thereto, by gift of Wyzo and his son Walter.

1148-57.—Radulf, Prior of St. Mary's, Worcester, declares that Hamelin, Abbot of Gloucester, had abandoned the dispute between the two churches, and had relinquished all Gloucester's rights in Dungleddi church in favour of Worcester on condition that Worcester should pay Gloucester half a mark yearly on the Feast of St. Michael.

1151-57.—John, Bishop of Worcester, confirms the above.<sup>2</sup>

From the foregoing, it is evident that Wizo died

<sup>1</sup> Wrongly dated 1152. Bernard had then ceased to be Bishop.

<sup>2</sup> For the complete documents in their original Latin, see *Historia et Cartularium Monasterii Sancti Petri Gloucestræ* (London: Longmans, 1863), vol. i, pp. 228, 262-6.

prior to 1135; and I question whether he himself actually gave anything to the Hospitallers, notwithstanding the repeated statements we find that this, that, or the other, was the gift of Wizo, his son Walter, and Walter, the son of Walter. It appears evident that Wizo's benefactions were in favour of the Monastery of St. Peter's, Gloucester; and that immediately after his death, Walter his son, who succeeded to the estates, did his best to transfer his father's gifts, probably to the Hospitallers. It is to "Walter the son of Wizo", the precept of King Henry is sent, instructing him to reinstate the Abbot and monks of Gloucester in the possessions which Wizo had given them, and from which they had been unjustly ousted; and it is he who, in obedience to the King's commands, makes the confirmatory grant of the church of the Castle of Wizo, with all the churches and chapels of his estates, etc. Afterwards (about 1155), these possessions, by an arrangement between the two houses, passed from the monastery of Gloucester to the priory of St. Mary's, Worcester; but it was not a "clean" transfer: a perpetual charge of half a mark yearly was secured to the transferors.

Soon after this, Henry I (who, as we have seen, interposed to straighten matters between Walter and the monks), being dead, and also King Stephen, the Hospitallers, by some means or other—probably by the assistance of the Walter named above, or his son Walter—found themselves in actual possession of what Wizo had given to the monastery of Gloucester. The transfer from Gloucester to Worcester, without his consent, might have furnished Walter with an excuse for recovering the gifts of his father and handing them over to the Hospitallers, who were clearly much in his favour. Anyhow, a furious struggle appears to have arisen between the Priory of Worcester and the Knights Hospitallers; and it seems that David, Bishop of St. David's (1147-76), was appealed to, to judge between the rival claimants; for we find him confirming to the

Hospitallers six of the twelve churches in dispute, to wit: Wiston, Slebech, Walton, Clarebaston, Ambleston and Boulston—as if he were endeavouring to compromise matters by an equal division of the properties. But this proved unsatisfactory, and the question was laid before the Pope, who straightway invested Bartholomew, Bishop of Exeter (1161-84), with power to decide thereon; with the result that all the rights which the aforesaid monastery had “in the churches, lands and possessions of Dunglei” were assigned unto the brethren of the Hospital. But, in spite of this, I question whether the Knights of St. John ever actually possessed these properties otherwise than as perpetual tenants of St. Mary’s, Worcester; for at the Dissolution of the Monasteries it was found that Slebech paid “a certain pension of £7 per annum” to the Prior of Worcester.<sup>1</sup>

In the above-mentioned confirmation to the Hospitallers, Bishop David of St. David’s (1147-76) names the following churches as already in their possession:—Mynwere, Rhosmarket, Amroth, Dresdryer,<sup>2</sup> Sarnnelay,<sup>3</sup> Penrice in Gower, and Amlot.<sup>4</sup> Prior to this, his predecessor in the Bishopric (Bernard,<sup>5</sup> 1115-47) had confirmed to the Hospitallers the Church of St. Leonard, of the Castle of Ros.<sup>6</sup>

Bishop David’s successor (Peter, 1176-98), confirmed

<sup>1</sup> *Valor Ecclesiasticus*, vol. iv, p. 389.

<sup>2</sup> Troed-yr-aur, in Cardiganshire.

<sup>3</sup> Query? Sarn Helen.

<sup>4</sup> I have been unable to identify this: it is apparently neither Ambleston nor Amroth.

<sup>5</sup> In the *Middle Hill MSS.*, *Edwardus*. He is, however, placed before Bishop David (1147-76), and cannot well be the Edward, *alias* Jorwerth, *alias* Gervase (1215-30).

<sup>6</sup> The only reference I have been able to find to the Castle of Ros is in the volume of *Middle Hill MSS.* numbered 19,880, now in the Cardiff Free Library. It is but meet that here, in my early mention of this magnificent collection, to which all future historians of Pembrokeshire must needs be largely indebted, I should acknowledge the fact that had I earlier become acquainted with its wealth I should have been saved many hours of unnecessary reference and toilsome analysis.

to the brethren of the Hospital the churches of Letterston, Landegest,<sup>1</sup> Woodstock, Rudbaxton, Boulston, and the chapel of Picton.

Gervase, who succeeded to the Bishopric of St. David's in 1215, confirmed the rights of the Hospitallers to the pensions and churches already in their hands, making particular mention of the church of Ambleston, with its chapels of Rinaston and Woodstock, and the church of Penrice, in Gower; together with a house in Swansea which John Penrice had built for the use of the Order.

By the year 1230 these grants and confirmations had become numerous, and the Hospitallers accordingly made request to Bishop Anselm that he would simplify matters by giving them one confirmatory document to include all. This was done, and the following is a copy of Fenton's transcript of what he terms one "of the most ancient and authentic documents now extant" having reference to Slebech.

It must, however, be said of this copy that it is a careless piece of work, and incomplete, notwithstanding Fenton's admission that it was his good fortune to have had a most intimate acquaintance with the Slebech papers, not only in his "friend Mr. Symmons's time by his kind favour and indulgence", but also in the exercise of his "profession as a barrister, since the place had changed masters."

In the *Middle Hill MSS.* (vol. 19,880) is a late sixteenth-century transcript of this same document, and the points of variance between it and Fenton's work will be seen in the foot-notes which follow.

NOTATIONES EVIDENCIARUM SEU MUNIMENTORUM PERTINENTIUM  
AD PRECEPTORIAM DE SLEBECH.<sup>2</sup>

*Confirmatio D<sup>ni</sup> Anselmi Epi.*

Omnibus Christi fidelibus presentes literas visuris vel audituris  
Anselmus Dei Gratia Menev : Eccles : humilis minister eternam

<sup>1</sup> Llanfair-nant-y-gof.

<sup>2</sup> See Fenton's *Pembrokeshire*, Appendix, p. 62.

in Dño salutem. Ad noticiam vrām volumus pervenire nos literas venerabilis fratris nři Gervasii bonæ memoriæ, Men: Epi predecessoris nři inspexississe sub hac forma. Omnibus setæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit. Gervasius Dei gratia Men: Epūs eternam in Dño salutem. Noverit universitas vřa nos confirmaciones predecessorum nostrorum Petri et Gervasii bonæ Memoriæ Men: Epōrum in hæc verba inspexisse; Omnibus Sctæ matris Ecclīæ filius ad quos presens scriptum pervenerit G—— divina permissione Men: Epūs salutem in Dño Noverit universitas vestra; nos cartam bonæ memoriæ predecessoris nři in hæc verba inspexisse; Petrus Dei gratia Men: Epus universis sacrosanctæ matris Ecclīæ salutem. Noverit universitas ořa, frates dilecti in domino, quod nos ad instantiam venerabilium fratřum nostrorum Scđi Johannis hospitalis herosolimitani aures et anim: inclinantes scripta eorum autentica et originalia sř hiis quæ in diocesi Men: canonicē adepti sunt, audivimus et inspeximus justis ergo petitionibus eorum satisfacere volentes ea ipsis auctoritate Epali corroboranda dignum duximus et plenē confirmanda sup quibus quin ea roñabl̃r adepti sunt hesitatio esse non potest. Illas itaque possessiones et libertates et jura eis nřa confirmamus quæ eis pacifice et juste pertinent in diocesi nřa, quacunque largitione Comitum, Baronum, militum et aliorum fidelium Dei, tam Francorum quam Wallensium et Flandrensium prefato hospitali et fratribus ejusdem collata sunt quæ proprius dexamus distinguenda vocabulis. In Pebidiauc ex donacione Robti filii Humfridi, Eccliam de Landegof et duas carucatas terræ arabilis, cum omnibus pertinenciis et libertatibus suis, præter capellariam Vñi.<sup>1</sup> Eccliam de Villa Letardi cum pertinenciis suis ex dono Yvonis filii Letardi. Eccliam de vado Patricii cum pertinenciis suis ex dono Philippi le Poer, duas carucatas terræ in Welshook ex dono Phil: de Kemeys. In Roos ex dono trium Baronum, Witli filii Haions, Robti filii Godeberti, et Riçi filii Tancardi totam villam de Rosmarche cum ecclia et molendino, terra et universis pertinenciis et libertatibus suis. In villa de Haverford ex dono predicti Riçi, sex burgagia cum pertin: et libert: suis. In Coferun duas carucatas terræ ex dono Robti filii Ricardi. In Dungleđi ex dono Wi; et Walteri filii ejus et Walteri filii ejusdem Walteri Eccliam Sanctæ Mariæ de Castro Wi; et terram de sťa Maria Bergha, &c. et omnes Ecclias et Cappellas de feodis suis de Dungleđi, &c. scilicet Eccliam Sđi Martini de Villa Clarenbaldi, Eccliam de Amleston cum cappellis suis scilicet de Villa Reineri et de Wodestok, Eccliam Sđi Petri de

<sup>1</sup> In the *Middle Hill MS.*, Dñi (*i.e.*, Domini).

Waletuna, Ecciam de Rudepagstona, Ecciam de Prendegast, Ecciam de Villa Osmundi, Ecciam de Boleston cum cappella sua de Piketon, totam villam de Slebech cum ecclia molendino piscatura et terris et omnibus pertinenciis, &c. Et cum quædam ex hiis litigiosa fuisset inter monasterium Wigornia et ffrs hospitales controversia, omnis coram Bartholomeo Exon: Epo iudice delegato auctoritate summi Pontificis extincta est. Ita quidem quod omne jus quod prefatum monasterium in ecclesiis predictis terris et possessionibus de Dungleddi habuit hospitali et fratribus ejusdem prorsus resignavit. In Pembrokeshire, ex dono Roberti filii Lomeri totam terram suam cum Ecclia de Mynwere, &c. Ex dono Wifli filio Geraldi et Odonis filii ejus totam Villam de Redebord, &c. Ex dono Wifli le Poer septem bovatas terræ super Blakedone ex dono Wiflmi Herriyon et concessione Wifli de Narberth Ecciam de Amroth cum quinquaginta acris terræ de sanctuario et duas carrucas terræ, &c., Ex dono *Hanerandi* unam carrucatam terræ super Berngdona Manerium et Villam quæ vocatur Dolbryvawr,<sup>1</sup> &c. Item, in Dungleddi ex dono Phil: filii Wi; et Henrici filii sui scilicet Willamel et Borchinfield, quinque carrucas terræ, ex dono Walteri filii Wi; dimidium carrucatæ terræ super Stokebūgia, ex dono Henrici filii Phil: unam bovatom terræ in Allagrestona. In Lanstephan ex dono Galfridi Marmion et hæredum ejus eccliam Scti Stephani de Landstephan, cum quinquaginta acr terræ et unam carrucatam terræ inter Goer et longam forestam et piscaturum in Tāv cum omnibus aisiamentis ejusdem Villæ de Lanstephan in bosco et plano in viis, &c. et unam navem cum passagio de Towy. In Kidwely duo Burgagia et 12 acras terræ ex dono Wifli de Londoniis. In Goher ex dono Henrici de novo burgo Ecciam de Lochor, &c. et in eadem villa unam burgagium cum altero burgagio in Villa de Sweynsea.<sup>2</sup> In villa de Sweynsea burgagium Wifli filii Palmeri et duodecim acras terræ quas Einon et fruter ejus dederunt. Ex dono Robti fil: Walteri tertiam partem totius feodi Bricricii, et unam acram prati et triginta acras simul ad construendam capellam Scti Johannis Bpæ., &c. Ex dono Robti de Mona eccliam de Portheynon et unam mansurum juxta eccliam et sex acras terræ quas Thomas filius sacerdotis tenuit, et decem acra de feodo Oxiwiche, &c. Ex dono Heliæ Tortesmaris, 12 acras et parvulum angulum augmentationis. Ex dono Wifli de Turberville Eccliam de Llanridian cum cappella sua Villæ Walter et

<sup>1</sup> "et Villam quæ vocatur Dolbryvawr" does not occur in the *Middle Hill MS.*

<sup>2</sup> "cum altero burgagio in Villa de Sweynsea" is not in the *Middle Hill MS.*

Ecctiam de Llandunnor et Ecctiam de Rossilly, &c. In Kemeys ex dono Robti. fil: Stephani Ecctiam S<sup>ti</sup> Bernachi de Blaentáv et centum acras terræ, &c. In novo burgo in Kemeys unum burgagium ex dono Wiffi fil: Martini. Ex dono Mauricii fil: Wiffi de Henllys 15 acras terræ apud Berry.<sup>1</sup> In Emlyn ex dono Jordani de Cantitona et confirmatione Wiffi fil: Geraldii Ecctiam de Castellan et 20 acras terræ prope Ecctiam adjacentes. In Cardigan ex dono Rogeri Com: de Clara Ecctiam de Stradmeurig, &c. Ex dono Resi fil: Griffini terram de Stradmeurig sicut ipsius Carta testatur. Ex dono predicti Comitiss Ecctiam de Trastrahir, &c. and 100 acras terræ in *Hamduna* et tria burgagia in Villa de Cardigan. Ex dono Walteri Apelgard unam carucatum terræ a parte occidentali Castelli Resi fil: Bledri. Ex dono Simonis Hay Ecctiam de Kilymaenllwyd. Ex dono Cadwgani fil: Griffini totam terram de *Betmenon*, &c. Item ex dono Riçi fil: Tancardi Ecctiam de Garlandestona cum 120 acris terræ, &c. Item ex dono Resi fil: Griffini totam terram de Rystud cum Villa et ecchia et molendino, &c. Ex dono Wiffi de Brusia et Meurig fil: Adæ ecctiam S<sup>ti</sup> Mich<sup>is</sup> de Nantmelan, &c. Ex dono Domini Penkelly Ecctiam S<sup>ti</sup> Meugan, &c. Ex dono Wiffi fil: Eliduri unam carucatum terr: in Pembrokeshire. Ex dono Robti fil: ejusdem duo messuagia et duas bovatus terræ ad Stakepol. Ex dono Wiffi Marescalli Com: de Pembrok, Ecctiam de Castellan, Emelin, et totam terram de Castellan, Emelin, et Eschurmânhi, &c. In Goher ex dono Johis de Brewose Ecctiam S<sup>ti</sup> Yltinti, et totam terram illam quæ vocatur Mallewood et Borlakestand, &c. Ex dono Robti de Penrice Ecctiam S<sup>ti</sup> Andreae de Penrice, &c. Ex dono Johis *Blaenmagnel* Ecctiam de Penmayne. Ex dono Maelgwn, jun: fil: magni Maelgwnis Dimidiatem terræ illius quæ vocatur *Merthir kinlas*. Ex dono Robti Bured totam terram suam in Burlake. Ex dono Robti Carpentarii de Carmarthen medietatem molendini de *Landlothe* extra Muros Villæ de Carmarthen.<sup>2</sup> Ex dono Raymondi fil: Martini 100 acras terræ in Benegerduna. Ex dono Johis fil: Raymundi Ecctiam de Martletwyte. In Cardigan-shire ex dono Resi fil: Griffini Ecctiam de Lansanfreyt et totam terram quæ pertinet ad villam de Lansanfreyt. Et ut una concessio et confirmatio perpetuis temporibus firma et stabilis permaneat presenti scripto sigillum nostram duxim apponendum. Datum apud Lanwadin consecrationis nostræ, anno primo.

Valete.

<sup>1</sup> This gift of land at Berry does not appear in the *Middle Hill MS.*

<sup>2</sup> The whole of this, from "Ex dono Maelgwn" to "Villæ de Carmarthen", is wanting in the *Middle Hill MS.*



## TRANSLATION.

NOTICE OF THE EVIDENCES OR RECORDS RELATING TO THE  
PRECEPTORY OF SLEBECH.*The Confirmation of Bishop Anselm.*

Unto all the faithful in Christ who shall see these present letters or hear them: Anselm, by the Grace of God, humble minister of the church of Menevia, wisheth eternal health in the Lord. We will it to be made known to you that we have inspected the letters of our venerable brother Gervase of good memory, Bishop of Menevia, our predecessor, under this form: Unto all the sons of our holy mother the Church, to whom this present writing shall come, Gervase, by the grace of God Bishop of Menevia, wisheth eternal health in the Lord. Know ye that we have inspected the confirmations of our predecessors Peter and Gervase<sup>1</sup> of good memory, Bishops of Menevia, in these words: Unto all the sons of our holy mother the Church, to whom this present writing shall come, G—— (Geoffrey) by divine permission Bishop of Menevia, wisheth health in the Lord. Know ye that we have inspected the charter of our predecessor<sup>2</sup> of good memory in these words: Peter by the grace of God Bishop of Menevia, unto all the sons of our holy mother the Church sendeth greeting. Know ye, beloved brethren in the Lord, that we inclining our ears and minds to the importunity of our venerable brethren of the Hospital of St. John of Jerusalem, have heard and inspected their authentic and original writings concerning those things which in the diocese of Menevia they have canonically obtained; and willing to satisfy their just petitions, we have caused these things to be assured to them and fully confirmed by episcopal authority, because upon what has been reasonably obtained there can be no doubt. We therefore by our authority confirm those possessions liberties and rights which peaceably and justly belong to them in our diocese, through the liberality of Earls, Barons, Knights, and other faithful people of God, as well French as Welsh and Flemish, unto the aforesaid Hospital and the brethren of the same, which we have caused to be specified in these proper terms. In Pebidiauc, by the grant of Robert,

<sup>1</sup> Should be Geoffrey. The several Christian names in the early part of the document are indicated by their respective first letters only: thus A. (Anselm), G. (Gervase), P. (Peter), and G. (Geoffrey).

<sup>2</sup> "Our predecessor Peter of good memory."

son of Humphrey, the church of Landegof and two carucates of arable land with all their appurtenances and liberties except the Lord's chapelry. The church of the vill of Letard with its appurtenances, by the grant of Yvo the son of Letard. The church of the ford of Patrick with its appurtenances, of the gift of Philip le Poer. Two carucates of land in Welshook of the gift of Philip of Kemeys. In Roos, by the gift of the three Barons, William son of Haion, Robert son of Godebert, and Richard son of Tancard, the whole vill of Rosmarche with the church, mill and lands, and all their appurtenances and liberties. In the vill of Haverford, by the gift of the aforesaid Richard, six burgages with their appurtenances and liberties. In Coferun, two carucates of land of the gift of Robert son of Ricard. In Dungledi, of the gift of Wiz,<sup>1</sup> and Walter his son, and Walter son of the said Walter, the church of St. Mary of the Castle of Wiz, and the land of St. Mary Bergha, etc.,<sup>2</sup> and all the churches and chapels of the fee of Dungledi, etc.,<sup>3</sup> to wit, the church of St. Martin of the vill of Clarenbald, the church of Amleston,<sup>4</sup> with their chapels, to wit, of the vill of Reineri and of Wodestok, the church of St. Peter of Waletun,<sup>5</sup> the church of Rudepagston, the church of Prendegast, the church of the vill of Osmund, the church of Boleston with its chapel of Piketon,<sup>6</sup> the whole vill of Slebech<sup>7</sup> with the church, mill, fishery and lands, and all appurtenances, etc.<sup>8</sup> And inasmuch as all that certain dispute between the monastery of Worcester and the brethren of the Hospital has been settled before Bartholomew, Bishop of Exeter, the judge delegated by authority of the supreme Pontiff; so indeed that all the right which the aforesaid monastery had in the aforesaid churches, lands and possessions of Dungledi, it has lately assigned unto the Hospital and to the brethren thereof. In Pembrokeshire, of the gift of Robert son of Lomer, all his

<sup>1</sup> Wizo or Witho.

<sup>2</sup> "With their liberties."

<sup>3</sup> "With all their appurtenances and liberties."

<sup>4</sup> "Almenolfestun."

<sup>5</sup> In the *Middle Hill MS.* the following variation occurs:—"The church of Blessed Peter of Waletun the church of Almenolfestun, with their chapels, to wit: of the vill of Reineri and of Wodestoke." This is probably the correct reading, and Rinaston and Woodstock were chapels to Walton East and Ambleston, not to Clarbeston and Ambleston, as set forth by Fenton. In another document, however, in the *Middle Hill* collection, the church of Amenalston is mentioned, "with its own chapels, to wit: of the vill of Ryneri and of Woodstoke."

<sup>6</sup> "Pincheton."

<sup>7</sup> "Slebache."

<sup>8</sup> "And liberties."

land with the church of Mynwere, etc.<sup>1</sup> Of the gift of William son of Gerald, and Odo his son, the whole vill of Redebord, etc.<sup>2</sup> Of the gift of William le Poer, seven oxgangs on Blakedone. Of the gift of William Herrizon, and by the concession of William of Narberth, the church of Amroth,<sup>3</sup> with fifty acres of sanctuary-land and two carucates of land, etc.<sup>4</sup> Of the gift of Hanerand one carucate of land on Berngdon Manor, and the vill which is called Dolbryvawr, etc. Also in Dungleidi, of the gift of Philip son of Wiz, and Henry his son, to wit, Willamel and Borchinfield,<sup>5</sup> five carucates of land. Of the gift of Walter son of Wiz, half a carucate of land upon Stokebūgia.<sup>6</sup> Of the gift of Henry son of Philip, one oxgang of land in Allagreston. In Lanstephan,<sup>7</sup> of the gift of Geoffrey Marmion and his heirs, the church of Saint Stephen of Landstephan,<sup>8</sup> with fifty acres of land and one carucate of land between Goer and long forest, and a fishery in the Tāv, with all the easements of the same vill of Lanstephan, in wood and in plain and in ways, etc., and one vessel with the ferry of Towy. In Kidwely,<sup>9</sup> two burgages and twelve acres of land, of the gift of William de Londres. In Goher, of the gift of Henry de New Burgh, the church of Lochor,<sup>10</sup> etc., and in the same vill one burgage, with another burgage in the vill of Sweynsea. In the vill of Sweynsea,<sup>11</sup> the burgage of William son of Palmer, and twelve acres of land which Einon and his brother<sup>12</sup> gave. Of the gift of Robert son of Walter, the third part of the fee of Brictric,<sup>13</sup> and one acre of meadow, and thirty acres with it for the construction of the chapel of St. John the Baptist, etc. Of the gift of Robert de Mona,<sup>14</sup> the church of Portheynon<sup>15</sup> and a mansion near the church, and six acres of land which Thomas the priest's son held, and ten acres of land of the fee of Oxeriwiche,<sup>16</sup> etc. Of the gift of Helia Tortesmaris, twelve acres and a little corner over and above. Of the gift of William de Turberville, the church of Llanridian<sup>17</sup> with its

<sup>1</sup> "With all their appurtenances and liberties." "Of Mynwere" does not occur in the text of the *Middle Hill* copy; but "Mynaere" is written, in another hand, in the margin.

<sup>2</sup> "With its appurtenances and liberties", which is the usual interpretation of Fenton's "etc." <sup>3</sup> "Amtrud."

<sup>4</sup> "With their appurtenances and liberties."

<sup>5</sup> "Willansel and Bocchinfeild."

<sup>6</sup> "Stokebury" in the text: "Stokeburgia" in the margin, in a different hand.

<sup>9</sup> "Kidweli."

<sup>10</sup> "Lochud."

<sup>11</sup> "Sweyneshea."

<sup>12</sup> "Goroneu, sons of Loarht."

<sup>13</sup> "Brictric Canut."

<sup>14</sup> "Robert de Mara."

<sup>15</sup> "Porthainan."

<sup>16</sup> "Oxenwiche."

<sup>17</sup> "Lanriden."

chapel of Walterstown, and the church of Llandunnor,<sup>1</sup> and the church of Rossilly, etc. In Kemeys, of the gift of Robert son of Stephen, the church of St. Bernach of Blaentâv, and a hundred acres of land, etc. In New Burgh in Kemeys, one burgage of the gift of William son of Martin.<sup>2</sup> Of the gift of Maurice son of William de Henllys, fifteen acres of land at Berry. In Emlyn, of the gift of Jordan de Cantiton, and by the confirmation of William son of Gerald, the church of Castellán,<sup>3</sup> and twenty acres of land lying near the church. In Cardigan, of the gift of Roger, Earl of Clare, the church of Stradmeurig,<sup>4</sup> etc. Of the gift of Res son of Griffin, the land of Stradmeurig, as is testified by his charter. Of the gift of the aforesaid Earl, the church of Trastrahir, etc., and a hundred acres of land in Hamduna,<sup>5</sup> and three burgages in the vill of Cardigan. Of the gift of Walter Apelgard, one carucate of land on the west side of the castle of Res son of Bledri.<sup>6</sup> Of the gift of Simon Hay, the church of Kilymaenllwyd.<sup>7</sup> Of the gift of Cadwgan son of Griffin, the whole land of Betmenon, etc. Also of the gift of Richard son of Tancard, the church of Garlandeston with one hundred and twenty acres of land, etc. Of the gift of Res son of Griffin, the whole land of Rystud, with the vill, church, mill, etc.<sup>8</sup> Of the gift of William de Brusia, and Meurig son of Adam (Qy. Ada), the church of St. Michael of Nantmelan, etc. Of the gift of the lord of Penkelly, the church of St. Meugan, etc. Of the gift of William son of Elidur, one carucate of land in Pembroke-shire. Of the gift of Robert, son of the same, two messuages and two oxgangs of land at Stakepol.<sup>9</sup> Of the gift of William Marescal,

<sup>1</sup> "Landimor."

<sup>2</sup> "William, son of William, son of Martin."

<sup>3</sup> "Castelhan emelin."

<sup>4</sup> "Strotmeurich."

<sup>5</sup> "Homdon."

<sup>6</sup> "Bleder."

<sup>7</sup> "Kilmaenloc, with all their appurtenances and liberties."

<sup>8</sup> "And their appurtenances and liberties, as the charter of the same witnesseth."

<sup>9</sup> The *Middle Hill MS.* variation will be of interest to students of Pembrokeshire place-names:—"Of the gift of William, son of Eilard, one carucate of land in Penbrocsire: of the gift of Robert, son of Elidr, two messuages and two oxgangs of land at Stakepol." See also foot-note to Alleston, in our "Schedule of Possessions" further on.

The following, which is of considerable assistance in any analysis of the Confirmation, is omitted altogether by Fenton:—"And whereas by our predecessors of good memory, Wilfrid, Bernard and David, bishops of Menevia, this was allowed to them by special privilege, that they might constitute and amove at their will their chaplains and clerks ministering in their churches who should not

Earl of Pembroke, the church of Castellan Emelin and all the land of Castellan Emelin and Eschurmanhir, etc. In Goher, of the gift of John de Brewose, the church of Saint Yltint<sup>1</sup> and all that land which is called Mallewood and Borlakestand,<sup>2</sup> etc. Of the gift of Robert de Penrice,<sup>3</sup> the church of St. Andrew of Penrice, etc. Of the gift of John Blaen magnel,<sup>4</sup> the church of Penmayne.<sup>5</sup> Of the gift of Maelgwn son of Maelgwn the great, a moiety of the land which is called Merthir kinlas. Of the gift of Robert Bured, all his land in Burlake. Of the gift of Robert Carpentarius of Carmarthen, a moiety of the mill of Landlothe, outside the walls of the town of Carmarthen. Of the gift of Raymond son of Martin, one hundred acres of land in Benegerdun. Of the gift of John son of Raymond, the church of Martletwy.<sup>6</sup> In Cardiganshire, of the gift of Res son of Griffin, the church of Lansanfreyt, and all the land which pertains to the town of Lansanfreyt.<sup>7</sup> And that our grant and confirmation may remain for ever firm and stable, we have caused our seal to be appended to the present writing. Given at Lanwadin, in the first year of our consecration.<sup>8</sup> Farewell.

have been instituted by them. We, not willing to detract anything of their custom from them, do grant unto them the same liberty, saving unto us and our successors the episcopal right and custom. And that these things remain firm and unshaken, we have communicated them and affixed our seal thereto (*This apparently ends Peter's Confirmation.*—J.R.R.). Now we (*evidently Anselm.*—J.R.R.), upon the writings of our predecessor G. of good memory, approving the grant and confirmation, have strengthened the same by affixing our seal, do grant and have confirmed unto the said Hospital and to the brethren there dwelling, whatsoever things have since been canonically used in our diocese, which we have caused to be expressed in our own words. In Emelin" ("of the gift of William Marescal," and so on, as above).

<sup>1</sup> "Saint Yltint vanik."

<sup>2</sup> "Mullewood and Borlakesland."

<sup>3</sup> "Penris."

<sup>4</sup> "Blaneaighel."

<sup>5</sup> "The church of Saint John Baptist of Penmaire."

<sup>6</sup> "The *Middle Hill MS.* reads:—"In Penbrocsire, of the gift of Raymond, son of Martin, the church of Martheltwi, with its appurtenances and liberties, and two carucates of land on Binigeresdon."

<sup>7</sup> "And all the land which belongs to William of Lansafreit, with all their appurtenances and liberties, according as the charters of the aforesaid donors upon the premisses first made expressly testify."

<sup>8</sup> 1230-31.

(To be continued.)

## CARVED AND INCISED STONES AT TREMEIRCHION, FLINTS.

BY REV. C. A. NEWDIGATE, S.J.

AMONG the "Notes on Inscribed Stones in Wales", collected in the last year's volume of *Arch. Camb.*,<sup>1</sup> by Mr. Edward Owen from Lewis Morris's MSS. of the last century, there are notices of two mediæval inscriptions in Dymeirchion or Tremeirchion Church. I make these my excuse, if excuse be needed, for a few notes on the present state of the sculptured mediæval remains in this parish.

The church itself contains no features of special interest. It consists of a single rectangular body without distinction of nave and chancel; the north transept and south porch are modern. A bell-gable, two plain pointed doorways, and a small, much-injured, two-light Perpendicular window of rather unusual design, in which have been set some interesting fragments of stained glass collected from the east window—are almost the only architectural features remaining of the original structure. The north wall, though 3 ft. in thickness, leans badly outwards, and needs to be supported by massive buttresses. Inside, chancel and nave are disfigured by a plaster ceiling. The western gallery has been removed; a few beaded oaken beams let into the ceiling—fragments, perhaps, of an earlier rood-screen—remain to show its former position.

More interest attaches to the monumental and other remains connected with the church; and to these we will devote the following notes.

<sup>1</sup> Pp. 129-144.

I.—EFFIGIES.

The church contains two effigies of the thirteenth or fourteenth century ; a third has been removed to the neighbouring college of St. Beuno.



Fig. 1.—Tomb and Effigy of Dafydd Ddu Hiraddug in Tremeirchion Church.

No. 1. The supposed effigy of Dafydd Ddu Hiraddug (fig. 1). This lies on a recessed altar-tomb on the north side of the chancel, covered by a lofty decorated canopy of stone, which the ill taste of a former generation has painted black in imitation of oak.<sup>1</sup> The figure,

<sup>1</sup> The present vicar, the Rev. E. J. Edwards, to whom I am happy



which is fairly well executed and in remarkably good preservation, having lost only the extremities of the toes, represents a priest fully vested in amice, alb, maniple, stole and chasuble. The chasuble is ample over the back and arms, and obtusely pointed in front, and is simply adorned with a narrow marginal orphrey, and the usual pallium-shaped one down the centre, which is also very narrow and branched near the extremity. Stole and maniple are fringed at the extremities. There is a high projecting amice. The embroidery of the apparels on alb and amice is chiefly in the form of round quatrefoils, which also occur freely in the decoration of the tomb and canopy. Similar quatrefoils are used to adorn the effigies of St. Jestyn at Llaniestyn, of King Pabo at Llanbabo, and other monuments of this period. See *Arch. Camb.*, 1st Ser., ii, p. 324; 4th Ser., v, p. 112; 5th Ser., xii, p. 125.

The features are of a masculine type, with low forehead, large nose, and prominent lower jaw. The hair is long and straight, and falls stiffly over the ears. There is a short fringe over the forehead, and the usual clerical tonsure. A pair of large hands are joined before the breast. The feet rest on a prostrate lion. The shoes appear to have been shortly pointed, but have lost their extremities.

At the terminations of the label over the canopy are carved small heads of a male and a female, possibly the father and mother of the deceased (fig. 2). The former has the same long back hair and shortly-fringed front hair as the effigy, but no tonsure; and a pair of diminutive hands are joined in prayer beneath it. The latter inside a thick hood wears a frilled kerchief, the edges of which meet under the chin; beneath this appears the front hair cut square over the forehead. Compare with this the headdress of the effigy of Eva at Bangor, *Arch. Camb.*, 5th Ser., xii, 125.

to acknowledge myself indebted for much kind help given in preparing these notes, vainly attempted some years ago to have the paint removed; it was found impracticable.

Along the outer edge of the slab which supports the effigy runs the inscription, deeply cut in clear Lombardic capitals :—

✠ HIC JACET DAVID F'. KOVEL F'. MADOC.<sup>1</sup>

This inscription occupies 2 ft. 9½ ins., the whole length of the slab, the ends of which are broken, being 6 ft. 2 ins.

Although the above reading is at variance both with that of Morris, who read 'ROVELL', and with that of Archdeacon Thomas<sup>2</sup> and the writer of the Report in *Arch. Camb.*, 5th Ser., iv (1887), p. 347, who give



Fig. 2.—Human Heads terminating Label Moulding over Tomb in Tremeirchion Church.

DAVID AP HOVEL AP MADOC, yet the letters are so clear that I have no hesitation in believing it to be the correct one. The only question can be as to the initial letter of the second name; but this is distinctly neither R nor H, but the ordinary Lombardic K; and it seems unlikely that the sculptor could have carved a K by error for an H. I am not aware of any other occurrence of KOVEL or Cowell as a mediæval Welsh name; but I am told that the name is at the present day common in the Isle of Man, and occurs also in Ireland, which suggests that it may be at least of Celtic origin.

<sup>1</sup> The second F'. has been accidentally omitted in fig. 1.

<sup>2</sup> *Hist. of the Diocese of St. Asaph*, p. 307.

The front of the tomb is divided into seven panels, having crocketed ogee heads and containing escutcheons. The subjects of these, counting from the left, are as follows :—

(1) Instruments of the Passion: cross, nails, hammer, pincers and scourge.

(2) Hopelessly defaced. At the three corners of the shield are faint traces of quatrefoils similar to those already mentioned.

(3) Instruments of the Passion: cross, spear, reed and sponge, crown of thorns.

(4) Three fleurs-de-lys.

(5) A chevron between three billets.

(6) A pale fusily.

(7) A chevron between three mullets pierced.

The Passion emblems on escutcheons Nos. 1 and 3, as well as the position of the tomb on the north side of the chancel and its elaborately decorated canopy, suggest that this recess may have been designed to serve not only for the burial of the priest David but also for the Easter Sepulchre, in which were reserved the Crucifix and the Blessed Sacrament from Good Friday to the morning of Easter Sunday. It is well known that previously to the Reformation the north side of the chancel was often coveted as a burial-place for this very reason.<sup>1</sup>

<sup>1</sup> For instance, Thomas Windsor in 1479 wills "that there be made a plain tomb of marble of a competent height, to the intent that it may bear the blessed Body of our Lord at the time of Easter, to stand upon the same; and mine arms and a convenient scripture to be set about the same tomb." I am not, however, aware of any such instance as early as the fourteenth century, to which we must probably refer the Tremeirchion tomb. On the history of Easter sepulchres see Bridgett's *History of the Holy Eucharist in Great Britain*, vol. ii, pp. 243-256, or Mr. A. Heales's excellent paper in *Archæologia*, vol. xlii (1869). Other local instances of recesses in the north wall, probably intended for this purpose, occur at Cwm and Llanfwrog. At Caerwys there is a handsome decorated recess on the *south* side of the chancel, which may have been removed from the north side when the present north aisle was added to the church.

Escutcheon No. 4 is probably also sacred ; the fleur-de-lys being a common emblem of the Blessed Virgin.

The last three are evidently heraldic. Cannot Mr. Edward Owen, or others learned in Welsh heraldry and genealogy, derive from them some light towards the identification of the occupant of this tomb ? He is commonly supposed to be the same as Dafydd Ddu Hiraddug, said to have been vicar of Tremeirchion and canon of St. Asaph about the middle of the fourteenth century, and author of a Welsh translation of the *Officium B. Mariæ Virginis*.<sup>1</sup> Pennant—who, by the way, read the inscription DAVID AP RODERIC(!) AP MADOG—writes of him : “ He was vicar of this place, and dignitary of St. Asaph ; prophet and poet ; and had a great concern in regulating our prosody. The *Daroganau*, or prophecies of Robin Dhu, so celebrated in North Wales, I believe properly belonged to Dafydd, who flourished in 1340, above a hundred years before the time of Robin.”<sup>2</sup> But neither in Pennant nor in later writers do I find any reference to authorities.

To be sure, the villagers have some stories about our Dafydd ; but as these appear to rest on the sole authority of a former curate, the Rev. T. Pughe, it may be questioned how far they can claim to rank as genuine popular traditions. One of them accounts for the place of burial. Dafydd Ddu, it is said, had been in life a practiser of the black art, and had bargained that after death the Evil One might carry off his bones, be they buried within the church or without. To evade the contract, he had himself buried neither in the church nor out of it, but in the wall. Of another story Dafydd himself is the victim. His mother, who dwelt in the neighbouring village of Cwm, was near her end, and Dafydd was so distressed thereat that he swore to kill the first person who should say that she was dead. One day his brother, Robin Ddu, who was vicar of Cwm, came to him and said sadly,

<sup>1</sup> See *Myv. Archæology*, ed. 1870, pp. 367-377.

<sup>2</sup> *Tours in Wales*, ed. 1883, vol. ii, p. 134.

"Dafydd, she who brought thee into this world is no more." "What!" cried Dafydd, "my mother is dead?" "Nay, thou must kill thyself, Dafydd, for thou hast said it the first." But the story loses in the translating; it wants old Edward Jones to tell it, and in his native tongue.

Edward Jones, who is now well over seventy years of age, told me that as a lad he had helped his father to open Dafydd's tomb. This was done by order of Mr. Pughe, who was curate at the time. They found a skeleton on the bare foundation-rock, 6 ft. or 7 ft. below the tomb, but nothing else; and having left the remains in the church porch overnight (in mortal dread lest Satan should come and claim his property), reinterred them on the following morning in the same spot.

No. 2. The other effigy in the church is that of a knight, crosslegged, in thirteenth-century armour, and bearing on his shield a lion rampant within a bordure. There is no inscription, but the effigy is traditionally appropriated to Sir Robert Pounderling, a governor of Disserth Castle. It is sadly worn and mutilated, having for a long time lain on the floor of the church near the western door; it is now on the sill of the transept window.

As this effigy has been excellently drawn in *Arch. Camb.*, 5th Ser., vol. vii, p. 178, and fully described by Mr. S. W. Williams,<sup>1</sup> there is no need to add more here. Mr. Williams compares it to several English monuments of the thirteenth or early fourteenth century. As a Welsh example, we might perhaps cite an effigy in Towyn Church, Merioneth, said to be that of Gruffydd ap Adda of Dolgoch.

No. 3 is a rude effigy, or rather fragments of an effigy, of a priest in sacred vestments (fig. 3), now preserved at St. Beuno's College, whither it was

<sup>1</sup> Though I must acknowledge that, in spite of careful examination, I quite failed to discover the lacing of the left legging there depicted.



Fig. 3.—Effigy of Priest at St. Beuno's College.

removed from the churchyard in 1862. This monument, which has suffered much from weather and neglect, is chiefly interesting from the manner of its construction. The body is carved in low relief on a slab of Gwespyr sandstone of very inferior quality and shaly texture, 7 ins. or 8 ins. thick in the thickest parts, and 2 ft. 4 in. broad. From the neck to near the extremity of the alb it measures 4 ft. 8½ ins., the feet and lower margin of the alb being broken off. For the head and hands, which required to be carved in higher relief, a more durable material was chosen. Part only of the head now remains, from the nose and ears upwards. At the best this was a rude piece of carving; at the present time the features are almost effaced. There is a small round tonsure on the crown of the head; the hair was apparently short. The other piece, from which the hands and forearms were carved, is lost; but an oblong excision on the breast of the figure, 11 ins. by 9 ins., and 2 ins. deep, with smaller excisions half an inch deep projecting diagonally outwards from its lower corners, marks the place of its insertion.

In this effigy all the ordinary eucharistic vestments are shown. The chasuble is similar in shape and adornment to that of effigy No. 1, but more acutely pointed; the amice, the ends of the stole, and the narrow maniple are now barely distinguishable. There is no trace of any apparel on the alb. Three twists of the girdle are very clearly cut beneath the right elbow; on the left it is covered by the maniple.

As the slab is chamfered along the right side only, its original position when within the church must have been against the north wall. It is said to have once covered a sarcophagus, but of this I can discover no traces. It never bore an inscription.

## II.—INCISED COFFIN-LIDS.

No. 1. The Hunyd slab. This stone was "lying loose" in the churchyard when seen in the last century



by Lewis Morris, who thus records the inscription on it:—

Hic Jacet Hunyd uxor Karwet fil' Hywel cui' a'l'a  
req'iescat in pace.

Since his time the stone has been lost sight of, and Mr. Edward Owen, when he published Morris's notes last April, believed that either stone or inscription had perished. The fact is, the slab has been ruth-



Fig. 4.—Fragment of Inscribed Sepulchral Slab near Tremeirchion.

lessly cut to pieces for building material. Two fragments, representing together about one-third of the whole, and possibly a third, are all that I can now discover after careful search; these are built into the churchyard wall close to the western entrance.<sup>1</sup>

The more important fragment (fig. 4), which lies by the southern gatepost, just above the ground, and faces towards the village, has inscribed along its edge, in large Lombardic capitals, the letters CET:HVN.

<sup>1</sup> This part of the wall was built in 1864, when the churchyard was  
5TH SER., VOL. XIV.

Below these is a small strip of interlacing ornament; the rest of the surface is completely worn away. This stone is about  $4\frac{1}{2}$  ins. thick and 1 ft. long; its breadth is 1 ft. 9 ins. at the top, 1 ft. 8 ins. at the bottom.

The second fragment is inserted higher up on the same wall, unfortunately with its face towards the gatepost; but it is just possible, where the mortar has fallen away, to detect the letters WE. These letters, though much broader than the others, being in fact spread over nearly 6 ins., are evidently a part of the same inscription. As this fragment is of an even width of 1 ft.  $7\frac{1}{4}$  ins., it appears that the slab did not taper regularly from top to bottom, and the letters may belong to either the KARWET or the HYWEL of the recorded inscription.

No. 2. A small coffin-lid, 2 ft. 10 ins. long, and in width tapering downwards from 1 ft.  $2\frac{1}{2}$  ins. to 1 ft. was discovered a few years ago close to the north-west corner of the church, in digging a drain through the churchyard. This is now affixed to the churchyard wall, inside. It bears no inscription; only a rudely carved calvary cross with a circular head of the simplest design. It is broken across the middle, but otherwise excellently preserved.

The other incised coffin-lids at Tremeirchion are scarcely worth mention. One, used as a seat in the porch, once bore a circular-headed cross, now effaced. Another, the threshold of the churchyard gate already mentioned, has a similar cross of simple but neat design, just distinguishable when the dust is removed, and a cross-hilted sword on the left side. A third, which forms a step of the western door, is now inaccessible as the doorway is boarded up; it was seen there by Professor Westwood fifty or more years ago, and is mentioned by him in *Arch. Camb.* (vol. i, p. 441, note) as being similar to one at Cilcain, which he describes

enlarged, but the materials are probably those of the former wall. The posts of the western gate are inscribed with the initials of the churchwardens, E.I., and R. H., and the date 1731.

and illustrates, with a cross fleuri of "simple but extremely elegant and characteristic design."<sup>1</sup>

### III.—THE CHURCHYARD CROSS.

This very interesting relic of the fourteenth or fifteenth century no longer occupies its former place of honour. After having for two centuries or more been shifted from place to place in the churchyard as useless lumber, it was at length, in 1862, purchased for £5 of the parish authorities by a local archæologist, the late Mr. J. Youde Hinde, of Rhyl, who found it lying neglected underneath a yew tree; and by him presented, together with the effigy described above (No. 3), to St. Beuno's College, where both are now carefully preserved.

The cross—or rather cross-head, for shaft and pedestal are lost—has been already described by the Rev. Elias Owen in his *Old Stone Crosses of the Vale of Clwyd*, where it is also illustrated by some not very accurate woodcuts. While fully acknowledging my indebtedness to this valuable work, I venture to think that the following notes, the result of more frequent opportunities for examination, and the accompanying views, drawn from photographs, will be found to supplement or correct Mr. Owen's account in some few details.

The stone is 3 ft. 4 ins. high by 2 ft. 0½ ins. wide, and 11 ins. thick at the base. It is carved from a block of Gwespyr sandstone, similar to that of effigy No. 3, but

<sup>1</sup> A third example of the same pattern was exhumed, with one or two other mediæval fragments, during recent restorations at the neighbouring church of Caerwys.

Let us hope that at least in the future parish authorities may come to realise, before it is too late, the value of these simple memorials of mediæval art. Enough mischief has been done already, and not all of it by Cromwell or the reformers. It is less than thirty years since Gwytherin church was restored; at that time two good coffin-lids described by Pennant (*Tour*, ed. 1883, vol. ii, p. 175) were mutilated to serve—one for a chancel-step, the other for a paving-stone in the porch!

of better consistency. The sculpture, ill-measured, ill-proportioned and unfinished as it is, must on the whole have been effective before time and neglect disfigured it; this is still evident from the illustrations. Front, back and sides are adorned with ogee-headed

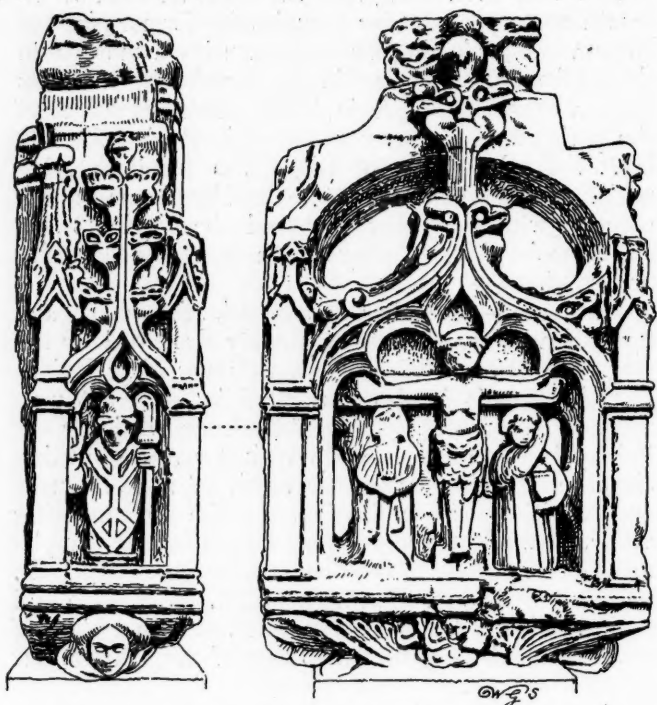


Fig. 5.—Head of Churchyard Cross from Tremeirchion, now at St. Beuno's College.

niches, cusped and crocketed, with long finials and flanked by pinnacles, and are supported by demons and angels.

The principal compartment (fig. 5) contains the crucifix, with the Blessed Virgin and St. John. Our Lord's head is erect and crowned with thorns; His

arms are extended horizontally, the feet crossed and the right side pierced.<sup>1</sup> The Blessed Virgin's face is broken off. She appears to wear a loose outer garment with sleeves (?), the inner garment only being cinctured at the waist. Her arms hang before her, with hands

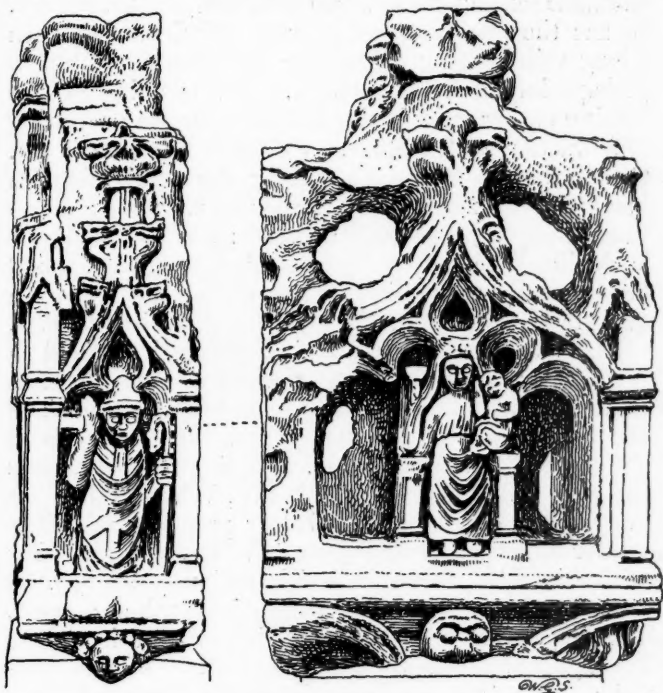


Fig. 6.—Head of Churchyard Cross from Tremeirchion, now at St. Beuno's College.

crossed. St. John is represented with a thick head of hair; his right arm, which is abnormally long, seems to protrude from beneath a sort of cope, the hand being

<sup>1</sup> The figure of the crucifix on the west face of the churchyard cross at Newmarket, Flint, is a replica of this. A woodcut in *Arch. Camb.*, 5th Ser., viii, p. 73, represents (not very accurately) the Newmarket cross as seen from the east.

pressed to the left side of his face. In his left hand he holds a book.

The back compartment (fig. 6) represents the Blessed Virgin seated, with the Child on her left arm. I cannot ascertain the nature of her head-dress, which the sculptor has made continuous with two of the cusps of the canopy. It has the appearance of a large cylindrical cap, with a long veil hanging down over the shoulders; but is perhaps intended for a crown. The meaning of the carving on her right is also difficult to make out, owing to a fracture of the stone. I do not think with Mr. Owen, that it represents merely the hand raised in blessing. To me it seems rather to resemble a large-headed sceptre, or perhaps a chalice; and as the church is dedicated to Corpus Christi, this last emblem would be especially appropriate. The Holy Child carries a globe in His left hand; the right hand is raised to bless.

The two side niches contain ecclesiastics vested in pontificals; each wears mitre, gloves, and a long chasuble with the pallium-like branched orphrey, and holds in the left hand a crozier turned inwards. The one to the right of the crucifix (fig. 5) is singularly dwarfed: his right arm, raised in benediction, is longer than his body. The other (fig. 6) is better proportioned. The crozier in his left hand is jewelled. He, too, is blessing with his right hand, in which, curiously enough, he appears also to hold some small object such as a scroll. It is impossible to say with certainty what saints these two figures are intended to represent. The most probable conjecture, perhaps, identifies them with St. Beuno, who certainly preached in these parts<sup>1</sup>, and who

<sup>1</sup> Besides the testimony of the eleventh- and twelfth-century "Lives" of St. Beuno and St. Winefride, we have local evidence of his presence (1) at Gwyddelwern, in the dedication of the church, in another Ffynnon Beuno and a Gwern Beuno; (2) at Gwespyr, in a Capel Beuno which existed up to the Reformation, whence the village was sometimes called Trebeuno (Thomas, *Hist. of the Diocese*, p. 293); (3) at Holywell, in a third Ffynnon Beuno, St. Beuno's stone at the well, and Gerddi Beuno. In his later years St. Beuno founded the monastery at Clynnog in Carnarvonshire, whence he

has given his name to the holy well of the village, and St. Asaph, the patron saint of the diocese, to whose church on the Elwy that of Tremeirchion was at first a chapelry.<sup>1</sup> In sculpture such as this, the position of the crozier can hardly be regarded as a proof that the bearer was not intended for a bishop.



Fig. 7.—Head forming Water-outlet of St. Beuno's Well, Tremeirchion.

This churchyard cross is the subject of a poem, "Y Grog o Rhiw Dymeirchion," by the Welsh bard, Gruffydd ap Jeuan ap Llewelyn Fychan, who flourished

would be rightly represented in mediæval art as an abbot with crozier and mitre.

<sup>1</sup> Thomas, *Hist. of the Diocese*, p. 307. The prebendary of Faenol is still rector of Tremeirchion, and receives half the tithes.



*temp.* Henry VII and Henry VIII. This is printed in full in Mr. Owen's work.

#### IV.—FFYNNON BEUNO.

We have mentioned St. Beuno's Well, and will conclude this paper with a brief notice of it. Ffynnon Beuno is by the roadside, half-a-mile south of the church, just opposite one of the lodges of Brynbella; the name is associated with a vigorous controversy waged among geologists a few years ago over the discoveries in the neighbouring bone-caves. The accompanying sketch (fig. 7) represents the outlet of the well, which is in the form of a human head and bust, rudely carved in stone, discharging the water from its mouth. The figure is about 2 ft. 6 ins. high and 1 ft. 2 ins. thick; its sides are completely concealed by masonry. The spring itself rises in a large rectangular bath, 10 ft. by 18 ft., and 3 ft. or 4 ft. deep, protected by a high wall all round. Two or three steps, now inaccessible, descend into the water at one of the corners. Both figure and tank are undoubtedly mediæval; but no architectural features remain such as might help to fix the date.

## EPIGRAPHIC NOTES.

BY PROF. JOHN RHYS, LL.D.

SINCE my Notes in the April number of the *Archæologia Cambrensis* for 1896 were published, I have seen a good many of our inscribed stones again, and there are others which I have now seen for the first time. But before proceeding any further, I wish to rectify various inaccuracies in my last paper, beginning with the drawing on p. 98. The minuscule Latin letters on it should coincide, so far as they go, with those in the drawing on the page opposite: that is to say, the *Et* and the *R* should be on the same level, as they, in fact, represent the beginning and end of the first line *Et singno cr.* By some accident,<sup>1</sup> the whole of the right-hand edge has been placed too high to the extent of three lines of the Latin legend. Then, in addition to my footnote on p. 100, I have to remark that the vowel notch preceding the Ogams for *magl* was not regarded by me as a part of the writing; and, on turning to my notes, I find that I noticed several unevennesses before *magl*, perhaps four in number, but on the whole I did not think them vowel notches. This applies to the drawing on p. 98 and also to the one opposite; the latter further suggests that the Ogam on the right edge ends so low as to come near the first line of the Latin: that is not the case, the scores being close to the breakage. On p. 99 I alluded to the stone having four crosses on it, and in the 5th line from the bottom the word "third" is to be corrected into "fourth". I

<sup>1</sup> The blocks were placed purposely thus, in order to economise space and to avoid having the blocks at different levels. The beginnings and endings of the lines of the inscription on the wide face were inserted expressly to show the relative levels of the crosses on each of the narrow faces.—ED.

must say that I am now more impressed than ever by the desirability of having photographs of this stone published; three at least would be necessary in order to do it justice; but perhaps a photograph from a cast of it would be still better. The Editor informs me that he regards the Latin as being one of the earliest specimens of our minuscule inscriptions, and in any case the stone is very important.

The two stones from Caswilia are now lying in the churchyard at Brawdy, where I had a look at them last September in the company of Mr. Henry Owen, Mr. Laws, and Mr. Williams of Solva. This afforded me a far better opportunity of examining the two stones than I had before. *Vendogni* I read as before, with a faint possibility of its being *Vendognea*. Instead of reading the other stone as *M(a)qu(i) Quagte*, as given on p. 104, I should now say that the *aqu* is certain, while the *m* is imperfect; I am still in doubt as to *Quagte* or *Quegte*. The *i* of *maqui* occupied a part of the edge where it bulged out, and the notches were accordingly all the more exposed to accident.

The Carn Hedryn stone has, thanks to the generosity of Mr. Owen and the good offices of Mr. Williams, been set up inside the porch of the neighbouring church of St. Jude. We visited it together, and satisfied ourselves that the proper name is *Rinaci* and not *Pinaci*. I may here mention that the recent discoveries of inscriptions in Pembrokeshire have been brought about by the activity elicited in connection with the archaeological survey of the county undertaken for the Cambrian Archaeological Association by Mr. Owen, Mr. Laws, Mr. Williams, and others associated with them in that excellent work. I regard it as a worthy example set for the other counties of Wales to follow.

I have remarked, p. 110, on the peculiarity of the *g* on the Henfynyw stone. I meant the small twist at its top, as shown in the photograph. I have since noticed that the same sort of *g* with the same twist occurs in CORBALENGI on the Dyffryn Bern stone in the

parish of Penbryn, which I had opportunities of visiting this summer. The "Corbalengi" stone might be easily photographed so as to show the exact form of the letters, including the peculiarity of the *g*, which seems to have escaped the notice of the late Prof. Westwood as well as others. The twist is also a conspicuous feature of the first *C* in the name *Tuncetace* at St. Nicholas. At p. 111 the printer has, in the sixth line from the bottom of the text, incorporated a suggestion of mine which was intended for him alone. "The letter meant," and the letter which I still mean, is *W* (and not *N* upside down), that is to say, an *N* with its oblique line so placed as to join the foot of the first perpendicular to the top of the second: it occurs in the first two lines of the Caldey Latin inscription, as will be seen on turning back to the drawing facing p. 98.

As to the Llanddewi stones, pp. 113-7, I have to say that I had overlooked the inscribed portion which figures on p. 116. On visiting the stones again with Mr. Munro Hughes, at Llanddewi Church, where Mr. Davies of Compton House has, with true archæological instincts, replaced them, I found that the lettered piece I have alluded to formed part of one and the same stone with the fragment showing the key pattern (facing p. 114), and the fragment beginning with the letters *LO* (p. 114). Unfortunately, the fourth piece is wanting, and that should have on one of its edges the rest of the lines beginning with *LO*, and the commencement of the lines whose endings are given at p. 116. Its face would have probably shown some ornamentation as a pendant to the key-pattern to which I have alluded. The three pieces which I have indicated belonged to one stone; but there are two other stones there: the boat-stone and the shorter fragment (with two patterns) figuring on p. 116. I hope this will enable the reader to form a correct idea of these relics of antiquity, and to understand how two of the inscriptions were on a single stone.

With regard to the Llanllyr inscription, I should

mention that the stone is so difficult to photograph that at first no photograph could be got sufficiently successful to print; so I made no allusion to the attempt to procure one. Owing, however, to the perseverance of Miss Lewis of Llanllyr, we had at last the one which is printed facing p. 119; and I wish now to make amends for neglecting in the first instance to mention to whom the thanks of the Association are due. I took another opportunity of visiting Llanllyr, and the only point worthy of mention is, that I am somewhat inclined to read *r*, and not *n*, in the fourth place in the third line: the second limb of the letter seems to me shorter than the first. If this be right, the name which I had taken to be *Oecon* should be regarded as *Occor*, but I cannot say that this makes me feel any "forwarder".

Lastly, p. 126, Pen y Mynydd, Ystradfellte, should not have been placed in Glamorganshire, but in the county of Brecknock. The exact site has still to be discovered, I am told.

#### CLYDEY, PEMBROKESHIRE.

There are three stones at Clydey, two in the church and a third in the wall of the churchyard. One of the former was, for a time, at a farmhouse called Dugoed, but it was brought back to Clydey a few years ago, and recently placed in the church. I say "recently", as there is some lichen still adhering to it. The Vicar was from home, but Mr. Davies, Vicar of Cenarth, who was with me, assisted in lifting the stone to a good light, where we had it washed. The result was that we made considerable progress with the reading as compared with my previous attempts. The difficulty chiefly arises from the fact that a cross with a sort of **⊥** shaft has been cut partly over the letters: these last seem to me to read:—**DOBITVCI**

**FILIVS EVOLENG-**

The first *i* falls in with the cross-bar of the shaft of the cross, but it does not wholly coincide with it; the *c*

has the peculiarity of its top end being prolonged towards the *I*; but possibly this is a survival of a feature of the ancient Latin cursive form of *c* indicated in Thompson's *Handbook of Greek and Latin Palæo-*

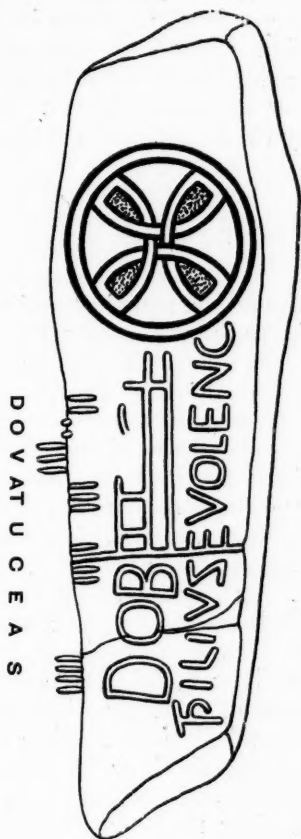
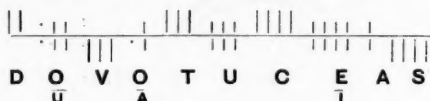


Fig. 1.—Inscribed Stone at Clydey, Pembroke-shire. Scale,  $\frac{1}{2}$  linear.  
(From a rubbing by J. R. Allen, and a photograph by T. Mansel Franken.)

NOTE.—On comparing the illustration with the rubbing and photograph again, I notice that the last letter but one of the second line of the Latin inscription should be a sickle-shaped G instead of a C. The final I is not distinct enough to say whether it is horizontal or vertical. The fourth letter of the Ogam is, I think, A, there being hardly room for the two strokes of an O. The eighth and ninth letters, EA, of the Ogam appear very faintly on the rubbing.—Ed.

*graphy*: several instances will be found in his *facsimile* on page 207, and in the table opposite page 216, where the top portion of *c* and *g* are shown to have developed differently. The history of the latter letter will explain

the tag at the top of the G in CORBALENGI, referred to above. The s is very angular, especially at the top, so that it looks almost like a z reversed. The horizontal i at the end of the second line is very slight, and it is possible that it is not a part of the writing, and that the letter was a perpendicular i, which is worn away. IACIT may have followed, but I can trace only *Dobituci filius Evolengi*. In that case *Dobituci* is a nominative, standing probably for an older *Dobitucis*. It is, on the whole, confirmed by the Ogam, which I now read:—



This I take to be a genitive, and the termination *eas* or *ias* probably stands for *ias*, which should exactly match a nominative *is*. There is a divergence in the consonants, the Latin legend having *B* and the Ogam *v*, which would seem to show that the sound was that of the *v* in this instance in both versions. The vowels are, unfortunately, difficult to guess with any exactitude; but those of *tuceas* or *tucias* leave very little room for any doubt. The first vowel was either *o* or *u*, and the second space suggested to me an *o*, where I had rather expected *a*. In any case, it was not *e* or *i*, as *Dobituci* would lead one to expect; and I should gather from the fact that the same obscure sound seems represented by *I* and by *o*, that it was the thematic vowel of the first part of a compound name to be analysed into *Dovo-tuc-* and *Dobi-tuc-*, rather than treated as beginning with the prefix *do* or *du*. The same name occurs also in Ireland, to wit, at Lamogue, co. Waterford, where the reading made out by the Rev. Ed. Barry is *Dovatic-*. He and I have lately examined it together, and found this to be correct. He would equate the name with the *Dubthach* of later Irish, genitive *Dubthaig*, Anglicised *Duffy*. There is room here for some doubt as to the *u* of *Dovatic-* becoming *a* in



later Irish, but whether this forms an insuperable difficulty or not in Irish, the name is, in a sense, more exactly represented in Welsh, namely, in *Tyfodwg* or *Dyfodwg*, in *Llan-Dyfodwg*, and *Ystrad-Dyfodwg* in Glamorgan. It is, however, to be observed that the Welsh looks like a sort of translation of the Goidelic name, on the supposition that its *do* was the honorific prefix so common in Irish saints' names, and represented in Welsh by *ty*, as in *Tysilio* and *Tyfaelog*. In other terms, the compound would seem to have been treated not as *Dovo-tuci* but as *Do-Votuci*, and accented accordingly in harmony with Welsh rules.

On closer examination, however, I am convinced that this is not satisfactory, and I venture to propose another explanation: treat the compound stem of the name as *Dovot* for an earlier *Dobot*, and from this you will find derived not only *Dovotuci(s)*, genitive *Dovotuceas*, but also *Dubthach*, genitive *Dubthaig* (for *Dobotaca-s*, gen. *Dobotaci*), and *Dobtha* (quoted in the genitive from the *Book of Leinster*, p. 352, col. 8, and the *Lebar Brecc*, pp. 14, 21, col. 2), by Stokes in his *Lives of Saints from the Book of Lismore*, p. 347: the nominative was presumably also *Dobtha* (for *Dobotia-s*, genitive *Dobotii*). What these names may have originally meant I am not prepared to say: possibly they simply meant *advena*, and formed a group of Celtic equivalents to the Roman cognomen *Adventus*, the genitive of which occurred on one of the Dolau Cothi stones as *Adventi*; and we have traces of a corresponding *Adventa* in the feminine *Adwent* occurring in the pedigrees in Jesus College MS. 20; see the *Cymmrodor* viii, p. 86. I ought to say that the above conjecture is suggested to me by the Welsh verbal noun *dyfod*, "the act of coming". As to *DOBITVCI*, it would be worth the while to have a squeeze of the stone, as that might enable one to decide whether it is possible to read *DOBVTVCI*; but if the reading *DOBITVCI* stands, it must be regarded as a Brythonic variant of the name. That it had some existence would seem

to be confirmed by the spelling *Ystrad Dyfydog*, in Lewis Morris's *Celtic Remains*, p. 439, for *Ystrad Dyfodwg*, more commonly written *Ystradyfodwg*.

The affix *uc* in *Dovotuc* is probably to be regarded as diminutival or endearing, and we have it in the genitives *Suaqquuci* and *Fannuci*, though belonging to another declension. *Suaqquuci* occurs in the Ogam on the Fardel stone from South Devon, and the stem *suaqqu* is probably of the same origin as the *soch* in the Irish word *socht*, "silence", so that the name suggests comparison in point of meaning with the Latin *Tacitus*. The other, *Fannuci*, is found in Pembrokeshire, namely, on the stone reading CAMELORIGI FILI FANNVOI, and it involves the same stem *fann* as FANONI on the Fardel stone already mentioned. In Irish the *f* becomes *s*, and we accordingly find *Fannuc*- and *Fanon*- represented in that language by *Sannuch* and *Sannan*: see Stokes's *Patrick*, pp. 305, 412. The termination *uc* is common also in the *Liber Landavensis* in such names as *Clotuc*, *Matuc*, *Suluc*, *Tutuc*, where it seems to take the place of the second element in the full names which these suggest, such as *Clot-ri*, *Mat-gueith*, *Sul-gen*, *Tut-gual*; but we have it also in prepositional compounds, such as *Dihiruc* and *Guoleiduc*, both borne by laymen in the same manuscript. One must not, however, confound this *uc* with that of district names like *Morcannhuc*, "Morcant's country, Glamorgan", or river names like that of a tributary of the Towy, called *Pyscotuc*, whose name means "abounding in *pyscot*, fish". The more common form of this termination is *auc*, *awg*, or *og*, as in *Brecheiniauc*, now *Brycheiniog*, "Brychan's Country, Brecknock"; and this agrees with the *-ācu-s*, *-ācu-m* of Gaulish as handed down in Latin. In Irish, however, we have to correspond to it, not *āch*, but *āch* as in *Dubthach*, *marcach*, "a horseman", Welsh *marchog*. So the Goidelic sequence seems to have been *āc*, *ac*, *āch*, while Welsh seems to have had *āc*, *ac*, *ōc*, *auc* (and later, *awg*, *og*); but in certain instances in South Wales the length of the vowel was shortened under, as I take it, the

influence of the Goidelic pronunciation: hence such forms as *Pyscotuc*. If that should prove correct, it would suggest that there was a time when the short Goidelic vowel was of the same quality with the Welsh long one: the quality I mean is approximately that of *a* in the English word *all*. Lastly, it is not improbable that the influence of the *āc* series (genitive *āci*) on the *uc* series may be the explanation why *Fannuci* and *Suaquuci* have *i* instead of *ias* or *eas*, like *Dovotuceas*.

RICKARDSTON HALL, BRAWDY, PEMBROKESHIRE.

Near Rickardston Hall is a stone which serves as a gate-post, on which Mr. Williams of Solva heard of an inscription. Mr. Owen, Mr. Laws, and the present writer, one day last August, accompanied him to see it. The stone stands almost 5 feet above ground, and measures across about 13 ins. by 12 ins. deep: it is a kind of green stone, which Mr. Williams described as quartz felsite. The inscription consists of two lines reading down the face thus:—

The first line makes *Briaci fili*, for though a spawl is gone with the upper portion of the *RIA*, not one of those letters admits of any doubt, unless one should have it that the *I* was a *T*. The next *I* is rather faint, and the first *I* of *FILI* is attached to the lower bar of the *F*, as in some other instances.

The final *I* of both lines is horizontal, and the second line ends with *G-*, possibly *GL-*; but at the last *I*

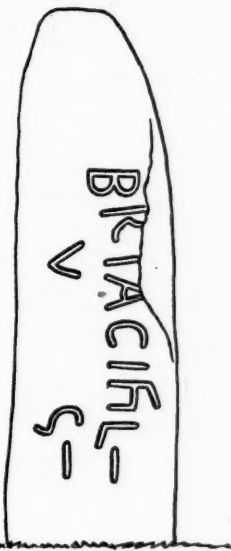


Fig. 2.—Inscribed Stone at Rickardston Hall, Pembrokeshire.  
Scale,  $\frac{1}{2}$  linear.

(From a rubbing by Prof. Rhys.)

began to doubt the existence of the L. Earlier in the line one discerned a v, and imagined one also saw following it an A or an M. We were, however, unable to guess the second name; but I cherish a hope that when the stone has been placed under cover, and the lichen has been successfully cleaned away, it will be possible to read the whole inscription. We detected no trace of Ogam writing on the stone. [This stone has also since been removed to Brawdy.] The name, *Briāc-*, is in Welsh *Briawg*, or *Briog*, and, with the honorific prefix, *Tyfriog*, as in *Llandyfriog*, in South Cardiganshire, and in Breton the name occurs in *St. Brieuc*. *Briog* is the reduced form of some such a name as *Briafail*, which represents an older form corresponding to the Chesters *Brigomagl-i*: so it looks as though *Briāci* stands for an older *Brigāci*.

In any case the affix *āc* is here used like *uc* instead of the second element in the full name *Brigo-magl-*. Sometimes they seem to have been used indifferently. Thus *St. Cadog* is known in modern Welsh partly as *Cadog* and partly as *Catwg*. The former is *Catocus* as a rule in the *Liber Landavensis*; but the full form *Catmailus* is also to be met with in that manuscript, and in the *Life* published in the *Cambro-British Saints*, the saint's baptismal name is given as *Catmail*, with the further statement that the Bretons called him *Catbodu*. This seems to mean that the saint was so universally known by the pet forms of his name, that the full form was a matter of doubt. Similarly, the full name of *St. Briog* rarely occurs in the *Life* of him, published in the second volume of the *Analecta Bollandiana*.

The reader, however, is not to infer that I regard our *Briac-i* as the saint; but I take the liberty of appending some remarks on the *Life* to which I have referred. It opens with the following statement, p. 163: "*Sanctus Briomaglus, Coriticianæ regionis indigena, parentibus secundum seculi dignitatem nobilibus ortus est.*" Here the full name is given as *Briomaglus*, but afterwards

*Briocius* is the form regularly used. More interest attaches to the identity of the *Coriticiiana Regio*: the same designation occurs again twice, namely on page 186, and we have *Patria Coriticiiana* on the same page. Lastly, when the saint goes to be educated to St. Germanus, the latter is made to exclaim, p. 166, as he approaches him: "*Ecce de Coriticiorum gente puerum generis nobilitate clarum*", etc. Where, then, was the saint's country? The editor says in a footnote that it was the County of Kerry; but it would puzzle him, I think, to find any name of Kerry that could be identified with *Coriticiiana*. He was naturally led to his conclusion by the statement in the Life, p. 171, that when the saint wished to return home from Gaul, he embarked on board a ship which was going *ad scene fluvium*; for there seems to be evidence that this was once the name of the river which drains Loch Currane between the counties of Cork and Kerry. But on the whole I find it far harder to believe that *Coriticiiana* was Kerry, than to suppose that there is some mistake in the Life; or, what is more probable, that there was another *Scene Fluvius*, namely, in Wales, say the Cleddeu, the Teivi or the Aeron.<sup>1</sup> For one finds that *Coriticiiana* equates letter for letter with our *Ceredigion*, "Cardiganshire," the *Ceretica Regio* of Giraldus, and the *Cereticiiana* of an earlier writer, the reference to whom, I am sorry to say, I have lost. The name is usually—and doubtless correctly—regarded as derived from that of a chieftain *Cereticus*; and the older form of this latter name occurs probably in that of the Coroticus of St. Patrick's *Epistola*. Now the fact that there is a Llandyfriog in Cardiganshire, and that the name *Briac-i* is attested in the neighbouring county of Pembroke, favours the view that *Coriticiiana* was our

<sup>1</sup> The three sons of Nechtan Scéne, at war with the Ultonians, appear from a story in the *Book of the Dun Cow*, p. 62<sup>a</sup>, to have had their *dún* or fortress somewhere between Kells and Tara, and the scribe traces their name to *Inver Scene*, not likely in this case to have been in Kerry.

Ceredigion. Lastly, I ought to have mentioned that when St. Briog comes home and converts his people to Christianity, he builds churches among them, and especially one called in the Life (p. 174) *Landa Magna*,<sup>1</sup> a name to be expected in Wales rather than in Ireland. In fact, I should render it *Llan Fawr*, "Ecclesia Magna"; but the only *Llan Fawr* known to me in Cardiganshire consists of some old houses near Yspytty Cynfyn, in the North of the County. I trust, however, that some one of our readers may be able to point to a *Llan Fawr* in South Cardiganshire or in one of the adjoining districts of Pembrokeshire or Carmarthenshire.

LLECH IDRIS, TRAWSFYNYDD, MERIONETHSHIRE.

While on a visit at Glyn Malden last June, Mrs. Griffith and Miss Lucy Griffith accompanied me on a visit to the "Porius" Stone. I had seen it previously many years ago in drenching rain: then I accepted too readily the reading which I found in books, and hurried away to dry myself. On looking at it now more deliberately, I can discover no reason to suppose the seventh word to be *XPIANVS*: what I find is a *P* followed by an *L*, the horizontal portion of which is produced a little below the beginning of the *A*, just as described by Archdeacon Thomas in the *Arch. Camb.*, 1885, pp. 143-5: see also the old copy published by Mr. Edward Owen, 1896, p. 137. So the word is *PLANVS*, and between it and *HOMO* there is a space—not an unusually large space—with some four or five small marks or depressions in it. These, I take it, were there before the inscription was cut, and form the explanation why the *P* was not made nearer to *HOMO*. It is worthy of remark that the depressions to which I have alluded

<sup>1</sup> If *Landa Magna* is to be taken as Celtic in both words, it would now be *Llan Faen*—"the Stone Church" possibly; but I know of no church of that name.

do not at all coincide with any form of the letter x, so far as I could judge. The whole, then, reads :



Fig. 3.—Llech Idris, Trawsfynydd, Merionethshire.

As to the position of the word *Porius*, see my



*Arthurian Legend*, p. 385; but with reference to the exact meaning here of the adjective *planus*, I must leave the question to others who are more familiar with Christian Latinity. I notice, however, that the dictionaries give the word in post-Augustan times the meaning of low or humble. Lastly, *Porius* is a name which most of the scholars who have discussed the Castell Dwyran stone have ignored. I am reminded of this by the last number but one of the *Revue Celtique*, where M. d'Arbois de Jubainville<sup>1</sup> (xvii, 312) speaks of the inscription on that stone as a "très curieuse épitaphe de Voteporix". Why the name should be *Voteporix* rather than *Voteporigus*, as another spelling of *Voteporius*, I do not quite understand.

#### LLANELLYD, MERIONETHSHIRE.

Whilst staying at Glyn Malden I visited also the stone at Llanellyd. I had previously had a friendly corres-

<sup>1</sup> My own mistakes give me so much to do in the way of correction that I seldom find time to correct those of others; but now that I have touched on M. d'Arbois de Jubainville's summary of my notes in this Journal for July 1895, and April 1896, I may as well correct some of the errors in the page and a half in point (pp. 311, 312):—

On the Llanmadoc stone read GVANI and not GUANI. The inscription on the Loughor stone is *not* to be read LLICA: the last word is *lica*, but the preceding word I have failed to read, except one consonant which seems to be the Ogam for *l*, and that at a distance from *lica*.

The Llanarth inscription, *Guruoret*, is not "en caractères Ogamiques"—I should be much astonished had it been—but the stone has an Ogam group of digits on one of its edges.

The Llanllyr inscription is not in Roman capitals, as printed in the *Revue Celtique*, but mostly in minuscules.

The stone from Pen y mynydd (not Pen-y-mynydd) is not adequately represented as reading *Gluvoça*, as the legend shows a terminal *i* on the other edge, which is omitted. The readings which I summarized as those possible of the right-hand edge were given by me as GLUVOC*A*, with the suggestion that some such a

6 8 1 7

genitive as *Glevecatlos* would cover what remains of the writing on the edge in question; but better would have been *Glevecen*—which is attested in old Cornish as *Gluiccen*, the name of a woman, in the Bodmin Manumissions: see the *Revue Celtique*, i, 333.

pondence concerning it with Mr. Owen, the Vicar, and I knew of the late Professor Westwood's account of it in the *Lapidarium Walliæ*, p. 157 and Plate LXXIV, 6. He read it:—

vestigiū Reuhic te  
netur in capite la-  
-pidis et ipsemet a-  
-ntequam p(er)egre pro-  
fectus  
est .

I have no correction to make, but I cannot now read *Reuhic*: on the other hand, it would fit very well, namely, as *Reu. hic*, for *Reu* occurs twice in the *Liber Landavensis*, and once as the name of a priest. The first letter of all is partly gone, and I am not sure whether it was a *v* or a kind of *u*. I find rather more punctuation than is given in the *Lapidarium*, thus:—

Vestigiū . Re . . . ic . te  
netur . in . capite la  
pidis . et . ipsemet . a  
ntequam . p(e)gre . pro  
fectus  
est

Prof. Westwood has not indicated the age of the inscription, but only remarked that it "is in very debased Hiberno-Saxon characters"; nor has he given his rendering of the words into English. I do not, however, see how to translate it except by supplying a verb after *ipsemet*, and construing the whole thus: "The footprint of Reu is here preserved on the top of the stone, and he himself was here till he went abroad." If this is approximately right we must have here an instance of the footprints of a man being taken note of previous to his setting out on a journey, or let us say, a pilgrimage. But all this raises the question as to a practice of solemnly marking a pilgrim's footprints preparatory to his taking leave of his friends: perhaps some reader of the *Journal* may be able to

inform us whether any such a practice has been known elsewhere.

TYDDYN HOLLAND, LITTLE ORME, NEAR LLANDUDNO.

In the course of the Eisteddfod at Llandudno last summer, I found time to visit the old inscribed stone hard by a cottage called "Holant", near the Little Orme. I see, on turning to the second edition of my *Lectures on Welsh Philology*, pp. 370, 371, that on a former visit years ago I read the inscription *Sanct... Filius Sacer...* on the supposition that the ends of the lines were gone, but I regarded FILIVS as very doubtful, though it seemed preferable to the ANVS of the late Canon Williams. In his *History and Antiquities of the Town of Aberconwy* (Denbigh, 1835), p. 137, he gave the following reading—as to where he found it, see Mr. Ed. Owen's valuable paper in the *Arch. Camb.* for 1896, p. 138 :—

SANCT  
ANVS  
SACRI  
ISIS

I am now inclined to agree with him as to the two first lines, and to read :—

SANCT  
ANVS  
SACER  
... S

I think that I now understand how one read ANVS. The A has a broad top **A**, and to its top is joined a v, and this makes a conjoint AN, which owing to the ample top of the A suggested to me the F of FILIVS; but I feel positive now that one cannot read FILIVS without reading the v part of the N as L, and supplying an i to make the IVS—both impossible, as I satisfied myself the other day. According to my present reading we have the proper name in full as *Sanctānus*, spelling what I should have expected in Ogam (in the

genitive) as *Sanctagni*. The name in Irish hagiology becomes *Sanctān*, and in Manx Gaelic it dropped the *c* and became *Santān* in the name of a parish Anglicized *Santon*, and even, I believe, *St. Anne*. In Welsh it has become *Sannan*, in the parish church of *Llan-Sannan*, in Denbighshire. I cannot read the third line as *SACRI*, but rather *SACER*, with the *c* and the

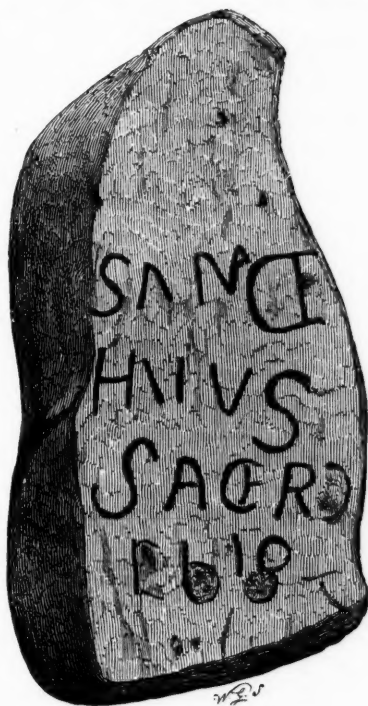


Fig. 4.—Inscribed Stone near Llandudno.

*E* ligatured. I do not, however, feel very certain about this, but the next line ends with an unmistakable *s*; and had I no regard for the probabilities of the case I should read the last line *INS*. But if *SACER* is correct, one would expect the next line to be *DVS*,

completing the word *Sacerdus* for *Sacerdos*, just as *nepus* occurs for *nepos* in our inscriptions. In fact, *qvs*, with the *D* facing the other way, is a possible reading. I thought also of the spelling *Sacertus*, suggested by the Irish form of *Sacerdos*, namely, *sagart*, with a final *t*. Thus we seem to have an inscription which approximately reads *Sanctanus Sacerdus*, "Sanctān the Priest", and never was any longer than it is now. If the stone were to be placed under cover and subjected to a careful process of cleaning, it is possible that some of the doubts which I have indicated as to the exact reading would be dissipated. It has already been tampered with more than enough.

#### TOWYN, MERIONETHSHIRE.

The long stone in Towyn Church consists of two pieces, of which one forms a comparatively small portion. It has lettering on all its four faces, and altogether it is a great puzzle to me. It is remarkable in the first place as being in Welsh, and in this it stands almost alone, as the Welsh usually inscribed in Latin.

1. The reading of one side is **CINGENCLEN**, which would seem to mean the "Corpse of Cyngen", though one would have rather expected *Celen Cingen*, but the placing of the genitive first is attested sometimes in old Welsh poetry. These letters are rather larger and bolder than the rest, and the two words complete the first inscription, which is followed by "the two semilunar marks", as they are called by the late Professor Westwood. The fourth letter seems to be a Hiberno-Saxon *z* inverted, but it may possibly be a *c*. The form *Cincen* would be rather more archaic than *Cingen*: it is the same name which occurs as *Concenn* on the Pillar of Elisseg.

2. The next side as you roll the stone away from you is impossible to read satisfactorily. It begins like the other with a cross, and this is what I make of it:—

tengruicmahe		gu
adgan	m	
	t a	r

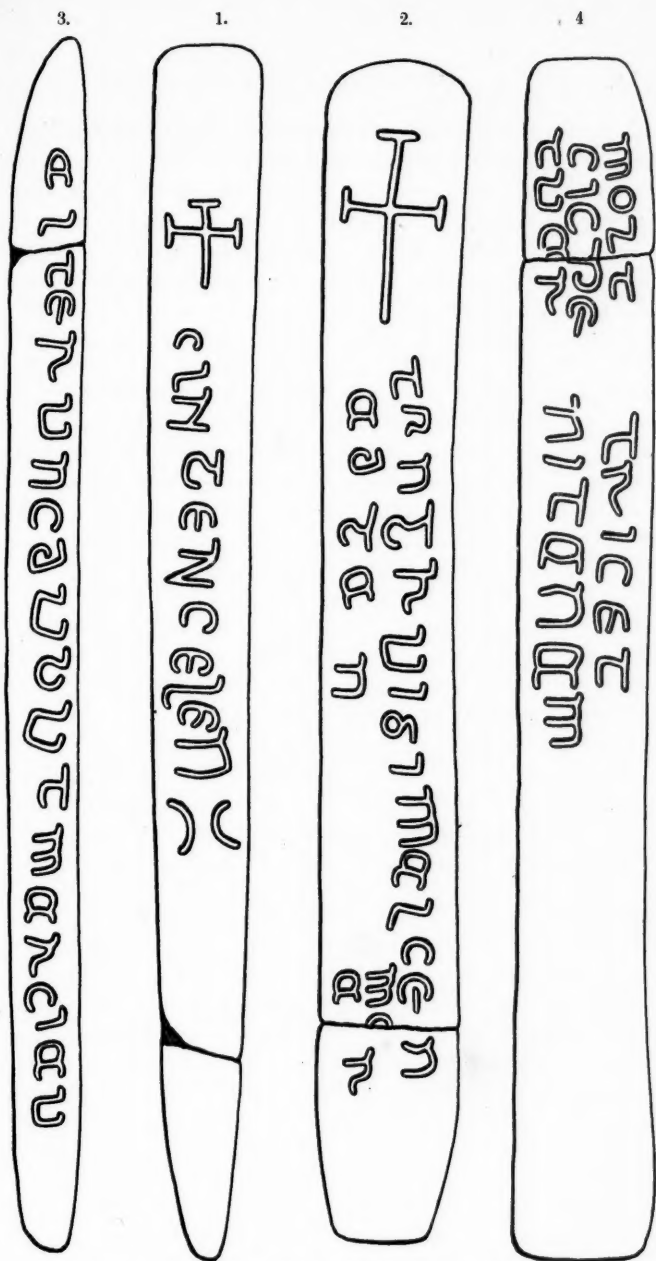


Fig. 5.—Inscribed Stone at Towyn, Merionethshire. Scale,  $\frac{1}{12}$  linear.  
*Note.*—Nos. 3 and 4 are placed bottom upwards, so as to make all the inscriptions read one way.

2

4

Above the first *r* there seems at first sight to be a line indicating contraction, but it is more likely a part of the *r* itself; and a letter has disappeared with the fracture, between *e* and *gu*, also between *a* and *r*, and before the *a* there would seem to have been a *t*. The *c* is imperfect, owing to a hole having been made at that point for a gate-hinge. The first part of the second line seems to make *Adgan*, which occurs as *Atgan* in the *Life of St. Cadoc*. The Rev. John Williams (*Ab Ithel*) tried to make out the name of *Cadvan* here, as the stone is, for some reason or other, known as St. Cadvan's Stone; but whether this ever meant anything more than a guess, based on the fact that the church is dedicated to that saint, it is hard to say; for it is to be borne in mind that it has not always been there: see the footnote in Westwood's *Lapidarium*, p. 158.

3. Giving the stone another turn away, you come on the next side, the reading on which runs in the direction contrary to that on the sides which have been briefly described. The reading begins on the small piece, and so far as I can guess it is this:—

anteruncdubumarciau

*Ab Ithel*, according to Westwood (*Lap.*, p. 159), read it as making in modern Welsh *ar tu rhwng dybydd marciau*, which I should render "On (the) side between (the) marks will come or will be." I suggested, when I wrote about this stone before, that an *n* had once existed at the end of the word *marciau*. Prof. Westwood could not find it, and I have now looked for it in vain. But *marciau* is the plural of *marc*, 'a mark', which is merely the English word borrowed. In no orthography known to me could *te* be rightly equated with Welsh *tu*, "side". *Runc* may be equated with *rhwng* "between". As to *dubut*, it is not a good representative of *dybydd*: one would rather expect *dibid* or *dobid*, but *t* for the dental spirant, now written *dd*, was common enough at one time, for instance in the *Stanzas of the Graves*, in the "Black Book" of the



twelfth century. As to the two first letters in this line, I should read them *an* and not *ar*: the fracture passes through the consonant, but I am persuaded it was *n*. The word *an* might mean what is in modern Welsh *yn*, "in"; otherwise it suggests the Breton definite article *an*, which might be regarded as leading us back to St. Cadvan, who is supposed to have been a Breton, not to mention that *Adgan* is a name attested in Brittany. On the whole, I am inclined to a very different conclusion, namely, that the whole line is a jumble cut by somebody who had a superficial acquaintance with old Welsh.

4. The fourth side comes between 1 and 3, and it is more wonderful than the latter. It reads in the same direction as 3, but the reading consists of two portions separated (by a sort of oblique ridge of the stone) thus:—

molt  
CICPe  
tuar

triket  
nitnam

(a) The first portion has the fracture passing through it between the *l* and the *t*, through the *p* and between the *u* and the *a*. However, no letter is, in my opinion, subject to doubt, and this part reads *molt cic petuar*, which means either "the mutton-flesh of four" or "a wether (is) flesh of *or* for four". (b) The other part is in rather larger letters, and reads *triket nitnam*, which I should transcribe into modern Welsh as "*triged, nid anaf*", which would mean "let it (*or* him *or* her) remain: it is not a blemish". It is impossible, I think, to construe it, as has sometimes been suggested, "May he rest without blemish." I fancied once that there is a stroke above the *i* of nitnam, or perhaps over the *ni*, but I am very doubtful, and what contraction it could be intended to indicate I could not say.

Looking at the whole of the lettering, one will notice that the *i* is formed like our letter *l*, or our numeral 1. The same tag to the left will be found

in the case of *n*, and of *u* which shows it twice, and I detect a trace of it in the form of the letter *l*, which in consequence becomes almost a *z* in the word *molt*.

I need hardly say that I have considerable misgivings as to this stone. Perhaps inscriptions 1 and 2 are genuine; but I can hardly think the rest is so, or divine its meaning. The former may have served as models for the lettering of the rest, for there is uniformity of lettering throughout. I have looked up some of the literature on the subject of this stone, namely, in the *Arch. Camb.*, 1848, p. 364; 1850, pp. 90-100 (Westwood and Ab Ithel), p. 205 (Wake-man), and p. 212, 1851, p. 59 (Thomas Stephens), 1874, p. 243 (Rhys); also the *Cambro-Briton*, ii, p. 121.

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## Cambrian Archaeological Association.

### Annual Meeting at Aberystwyth.

1896.

(Continued from p. 79.)

TUESDAY, SEPTEMBER 8TH, 1896.

#### PRESIDENT'S ADDRESS.

LADIES AND GENTLEMEN,—I beg to thank the Members of the Cambrian Archaeological Association for the great honour they have done me by electing me to the high office of President in succession to Lord Halsbury, Lord Chancellor of England, as well as to take the Chair on the Jubilee of this learned and distinguished Society. Though to me a source of great joy to see the Association after so many years of most useful work in its present flourishing state, yet that joy has over it a cloud of sadness, when I think that I am the only member who has belonged to the Association continuously now alive who was present here at its first meeting forty-nine years ago.

Though this meeting is not the fiftieth anniversary of its first assembly, yet it is the Jubilee of the starting of the *Archæologia Cambrensis*, which was the private venture—and, I fear, not a profitable one—of two enthusiastic antiquaries, the Rev. Henry Longueville Jones and the Rev. John Williams ab Ithel, who carried it on by their own exertions until the year 1849; when the Rev. William Basil Jones, then a Fellow of Queen's College, Oxford, but now the Right Rev. Lord Bishop of the diocese, over which he has presided so wisely and so well for twenty-two years, joined as third General Secretary, and with that year the first series of the *Journal* came to an end. I have to congratulate the Society on meeting again at Aberystwyth, after so long an interval, for on this day forty-nine years ago, on Tuesday, the 7th of September, 1847 (the 7th falling on a Monday this year), the first meeting of the Cambrian Archaeological Association was held in this town, under the Presidency of Sir Stephen Richard Glynne. There were present Viscount Dungannon, the Dean of Hereford, the Dean of Bangor, Sir Samuel Rush Meyrick, the historian of Cardiganshire;

W. W. E. Wynne, and many other distinguished archæologists, who have now, alas! all passed away. The meeting was most successful, and the Association was fully started on that career of usefulness which it has maintained to the present day; but it had its vicissitudes like other bodies, as in those days few took interest in archæological pursuits, and subscriptions were not easy to get in; so that the Secretary, the Rev. W. B. Jones, had a difficult task to carry on the work of the Society: but which he did successfully to the year 1854, when he resigned his office, and was succeeded by the Rev. Edward Lowry Barnwell and the Rev. James Allen.

After the resignation of the Rev. W. B. Jones, perhaps I may be allowed to touch lightly on the work of those who assisted during the early life of the Association, beginning with the second series of the *Journal*. Of the original founders, the Rev. John Williams did not work long for the Association, but started a publication of his own, called the *Cambrian Journal*; but the Rev. Longueville Jones continued almost to the end of his life, and the latter part under the burden of grievous illness, to adorn the *Journal* both with his pen and his pencil.

Professor Freeman, who occupied the Presidential Chair at Abergavenny in 1876, was for many years a constant attendant, and contributed valuable papers and architectural sketches. Professor Babington, to within a few years of his death, was a constant attendant at all the meetings, and rendered much assistance in drawing up the rules of the Association, and aiding in all business matters connected with its welfare.

As I said before, in 1854 the Rev. E. L. Barnwell and the Rev. J. Allen, afterwards Dean of St. David's, became joint General Secretaries, which office the latter did not hold long, but to the perseverance, the industry and the liberality of the former is chiefly due that the Cambrian Archæological Association is in existence now. For more than twenty years he carried the Society through all its dangers—and they were many and great—and when he resigned in 1875 he was elected Treasurer, which office he held for nine years. His contributions to the *Journal* were numerous and valuable, particularly those on South Wales cromlechs.

I do not forget the many other names of persons connected with the welfare of the Society, and who contributed valuable papers to the *Journal*, for they are too numerous to particularise. Nor will I make any allusion to those who have carried on the work of the Association so well to the present time, and have edited the *Journal* with such marked ability, for these are too recent and too well known. During the last fifty years the Society has held meetings in the chief towns of Wales and the Marches, making known the objects and aims of the Association, which have brought forth papers on the history and antiquities of the neighbourhoods, which otherwise would never have seen the light. It has also taught the people in general what valuable remains, in the way of churches, castles, ancient houses, and megalithic structures they have among them,

and that they ought to be preserved. I have not the smallest doubt that if the Society had come into existence fifty or sixty years sooner, we should not now be lamenting the irretrievable loss of numberless monuments of antiquity. It is during the last hundred years that the chief mischief has been done, for during that time the great march of improvement has taken place in clearing the land, making the cromlech and the maen-hir to disappear before the plough and the harrow.

The *Archæologia Cambrensis* now numbers fifty-five volumes, containing most valuable papers on the history, architecture, and antiquities of Wales and the Marches; in fact, a storehouse of information for the future historian. Though the great architectural movement had begun before the Society came into existence, yet it has always used its influence in aiding the movement, and it is a pity it had no power to stay the spoiler's hand, in what I may call—to put it mildly—the injudicious restoration of many of the churches of Wales; but happily there is one great exception in the restoration of one of the grandest ecclesiastical buildings in the Principality.

After the Tenby meeting in 1851, a large number of members went to St. David's, where Mr. Freeman and the Rev. W. Basil Jones gave a lecture on the Architecture and History of the Cathedral; that was followed by their joint *History of St. David's*; and the result was that Dean Lewellin and the Chapter took the matter in hand, and began the great work of restoration. This was put into the able hands of Sir Gilbert Scott, aided by the munificence of Bishop Thirlwall and the Rev. J. M. Traherne, and the liberal contributions of the whole diocese; the great tower was put in a state of safety, other restorations were made, and subsequently carried out by the liberality and loving care of Dean Allen: who, I am happy to say, is still spared to see his beloved cathedral, which is now worthy of the great diocese, and in unique architectural details and thorough judicious restoration can be compared favourably with any of the smaller English cathedrals.

The Association has also at different times entered into friendly communication with the other branches of the Celtic race: with our near cousins in West Wales or Cornwall and Brittany, and also with our more distant relatives in the Isle of Man and Ireland.

In the year 1862 a meeting was held at Truro, under the presidency of Mr. Hussey Vivian, at the invitation of the Royal Institute of Cornwall, where we were most hospitably received—for we were not among strangers, but where there were many signs of a common origin. There were familiar names in the dedication of churches, like names of villages, and houses, and crosses, cromlechs and maen-hirs, much the same as those in Wales. The language is gone, the last person who spoke it having died in the latter part of the last century. The published literature is very scanty, consisting, as far as I know, only of the Cornish Drama, edited and translated by the late Mr. Edwin Norris, and the Cornish Dictionary, by the late Rev. Robert Williams, a work of great learning and research.

In the year 1865 the Society visited the Isle of Man, and a meeting was held at Douglas, under the presidency of His Excellency Henry Brougham Loch, Lieut-Governor of the Island. We received a hearty welcome, and were entertained with unbounded hospitality. There were many interesting remains of antiquity to be seen, more particularly the picturesque ruins of Peel Castle, Round Tower, and the Cathedral, alas! also now in ruins.

In the year 1889 the Society went to Brittany, and held a peripatetic meeting (if I may use such a term) under the presidency of M. de Dr. Closmadeuc: having no headquarters, but visiting the most interesting places in succession from Vannes to Morlaix. The Bretons are most interesting to Welshmen as being a kindred people, who departed from their fatherland in the sixth or seventh century, and have retained their language to the present day; and though the two peoples cannot understand one another, which is not to be wondered at, after having had no communication with one another for so long a time; and I have no doubt that if the inhabitants of Wiltshire and Yorkshire had been separated as long they would understand one another as little as the Bretons and Welsh at the present day. But it is very wonderful that two small nationalities, on the west of the two great kingdoms of France and England, should have retained their language, manners and customs to the present day. Though the advance of civilisation has been more rapid in Wales than in Brittany, yet many of the primitive customs we saw during our visit there were in full force in this country within my own recollection. During our visit we saw groups of men and women threshing the corn with great earnestness; but in this county, some sixty years ago, the good wife wielded the flail as deftly as her husband; the farmer grew the flax from which was made the "carthen" to winnow the corn, as we saw in Brittany; and all their clothing was made from the wool of the sheep bred on their own farms. In this country we have nothing to compare with the great megalithic remains, and at which we could only wonder and be silent as to the people who erected them, and what power they used for the purpose; but there was one thing we saw which we have not here, I am sorry to say: for by every cromlech, maenhir, and other object of antiquity worthy of preservation, there was a notice to show that it was under Government protection.

The churches in this neighbourhood, owing to the poverty of the country and the absence of good building stone, are generally poor and uninteresting, the greater number, with one exception, having been rebuilt or restored, so that every vestige of architectural peculiarity has been destroyed.

There is one exception, however, in the fine old Church of Llanbadarnfawr, which we saw to-day; for, though plain to severity, yet it is a grand old building, beautifully restored under the supervision of Mr. Seddon. May we express a hope that should the great diocese of St. David's be divided in some future and happier time, that the ancient See of St. Padarn may be revived, and Llan-

badarn become the fifth Cathedral of Wales. There is not much else to be seen in the way of churches till we come to the Cistercian Abbey of Strata Florida, of which so little remains, but it has been most judiciously excavated, and its story well told by Mr. Stephen Williams.

Cardiganshire cannot boast of many castles like Carmarthenshire and Pembrokeshire, there being only three—Cardigan, Aberystwyth, and the very small remains of Ystrad Meurig. Prehistoric encampments cover almost every hill-top, mostly of the same type, one of which was seen to-day on Pendinas.

The mine of archæological lore is not exhausted; and I hope there may be here to-night young aspirants who in the future will assist those who are now carrying on the work of the Association so industriously and so well, and that there may be here now some who may see it complete its century.

F. L. LLOYD-PHILIPPS.

## EXCURSIONS.

### TUESDAY, SEPT. 8th.—EXCURSION No. 1.

#### ABERYSTWYTH AND LLANBADARN FAWR.

**Route.**—Members assembled at 9 A.M. at the University College, and proceeded on foot to the CASTLE, at the south end of the sea front; thence across the River Rheidol, to the summit of PEN DINAS (*ancient earthwork*), 1 mile south;<sup>1</sup> returning to inspect the LIBRARY and MUSEUM of the UNIVERSITY COLLEGE.

After LUNCHEON members assembled at 1.30 P.M. at the Railway Station, and were conveyed by carriage to LLANBADARN FAWR, 1 mile east (*Church and Early Crosses*); thence to the HEN GAER, 4 miles north-east (*Ancient Earthwork*); returning by the more direct road to Aberystwyth.

**Aberystwyth Castle.**—The ruins were inspected under the guidance of Mr. Stephen W. Williams, F.S.A., who explained the probable nature of the structure as indicated by the few existing remnants of masonry. The original castle was built by Gilbert de Clare in 1109, and its history is tersely summed up by Sir Samuel Rush Meyrick in his *History of Cardiganshire*. He says that "it continued to experience all the vicissitudes of predatory warfare, alternately fortified and overthrown", until it was rebuilt by Edward I in 1277. The castle surrendered to Owen Glendower in 1404, but was afterwards retaken by the English. From 1408 it remained in the undisturbed possession of the English Government. During the Civil Wars it declared

<sup>1</sup> All distances and directions given from Aberystwyth, except where otherwise specified.



for Charles I, and was taken by the Parliamentary forces in 1646. The fragments of the keep and towers now standing are of the Edwardian period. Aberystwyth, or Llanbadarn Castle, as it was formerly called, occupies a strong position on a promontory at the mouth of the river Rheidol, and was one of the chain of fortresses round the Welsh coast which could be easily provisioned as long as their possessors held command of the sea.

The castle grounds are now laid out as gardens. The view of the town is somewhat spoiled by Mr. J. P. Seddon's glaring piece of coloured decoration (Science and Art paying tribute to Religion) on the new University buildings, and by the recently-opened railway to the top of Constitution Hill.

Mr. Bushel, who worked the neighbouring mines in the time of Charles I, was authorised by the King to erect a mint within the Castle. The pieces coined here were stamped with a feather, and some specimens are preserved in the College Museum.

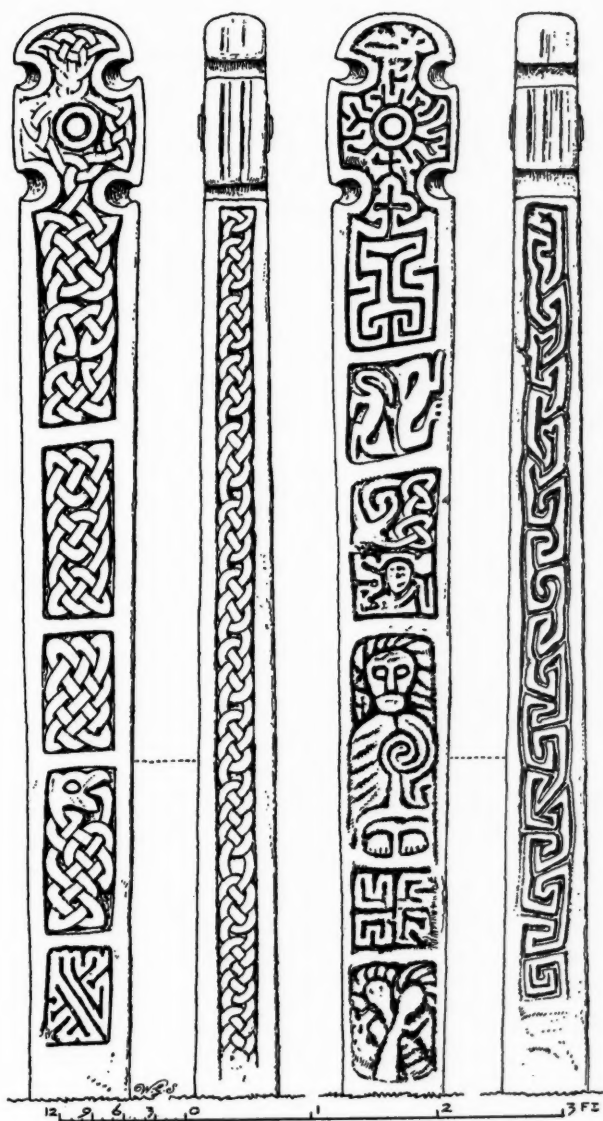
(Meyrick's *Cardiganshire*, p. 413.)

**The University College, Aberystwyth.**—The University buildings were described to the members by the Principal, by whom the party was conducted through the Library and Museum. The collection of antiquities contains a very miscellaneous assortment of relics, and is in its present state quite unworthy of the University, either for educational purposes or as a local museum. The University possesses a cast of the cross at Gosforth, Cumberland, whilst the early monuments of the same period in Wales are not represented either by casts or photographs.

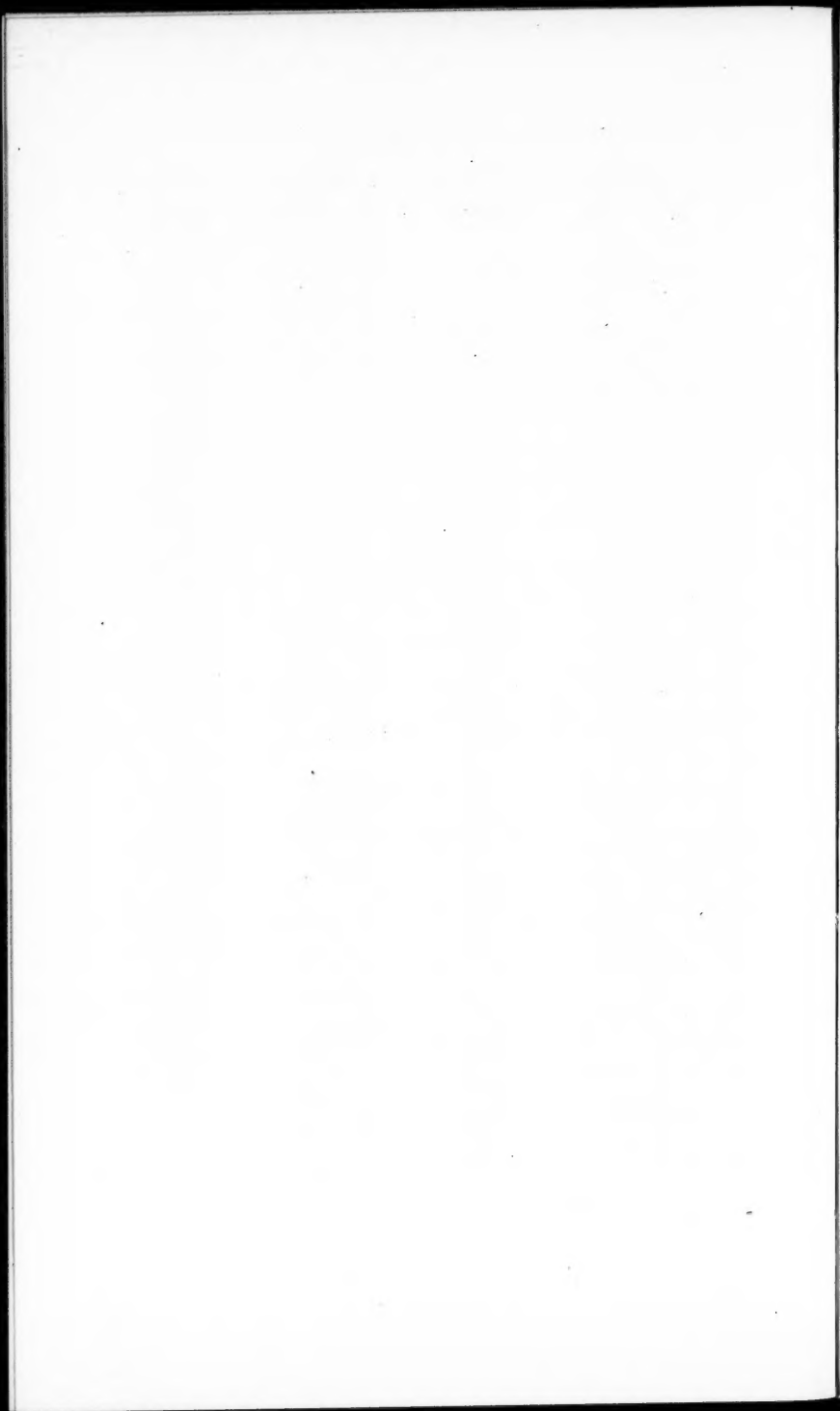
**Pen Dinas.**—An extensive earthwork, on a hill 413 feet above sea-level, between the old mouths of the rivers Rheidol and Ystwyth. Here an animated debate took place between Prof. J. Rhys and other pundits as to why Aberystwyth should be called so when it is at the mouth of the Rheidol, and did not touch that of the Ystwyth until its course was artificially altered in recent times. One suggestion made was that Pen Dinas, which *is* at the mouth of the Ystwyth, was the original citadel of the district in the prehistoric period, and that the river name was subsequently transferred to the more modern place of residence on the lower ground.

**Llanbadarn Fawr Church.**—This is a well-proportioned cruciform structure, with a massive central tower surmounted by a low spire. We do not remember having seen another Gothic building of such a size quite without buttresses, although their place is to a certain extent taken by the batter given to the walls below the plinth moulding, which runs round the whole church on the outside.

Notwithstanding the severe simplicity of the Early English lancet windows, and the absence of ornamental details, the exterior is as striking as any to be found in Wales. There is no better test of an architect's capacity than that he should rely for the effect he wishes to produce solely upon the excellence of the masonry of his wall



Cross at Llanbadarn Fawr,  
Cardiganshire.

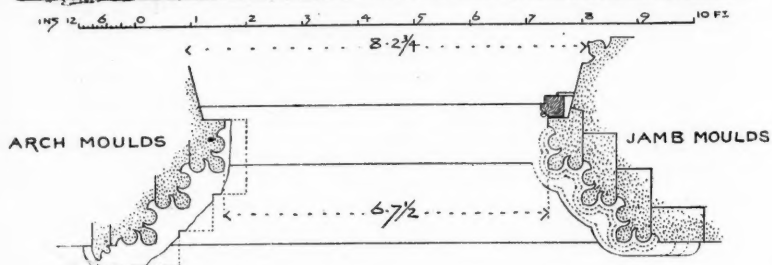
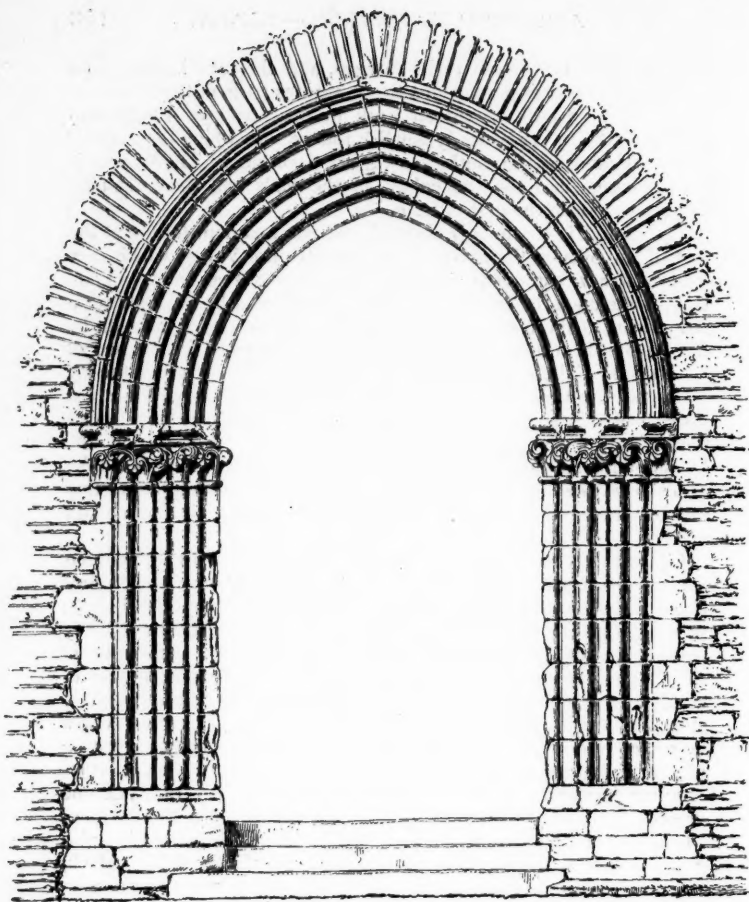


surfaces, the arrangement of his masses, and the care bestowed on assigning the proper proportions to the various parts of the structure. Almost the only bit of carved work in the whole of Llanbadarn Church is the beautiful Early English foliage with which the capitals of the columns of the south doorway are decorated. The interior is disappointing, and the red colour of the walls and the pitch-pine fittings are not in the best of taste.

The church is charmingly situated amongst luxuriant foliage at the foot of the hills on the north side of the Rheidol Valley, which here forms a *strath*, extending a mile across towards Pen Dinas. Llanbadarn was once the site of an ancient see founded by St. Padarn, an Armorican, at the beginning of the sixth century. It was ravaged by the Saxons in A.D. 720, and soon afterwards merged in the see of St. David's. Those who know their Giraldus will remember the lay abbot of Llanbadarn, who took his walks abroad carrying a spear instead of a pastoral staff, and the wicked inhabitants who prided themselves on having murdered their bishop. Had Gerald the Welshman been more of an antiquary and less of an ecclesiastic, he would have been delighted, and not shocked, to find these interesting manifestations of the ancient tribal system of the Celtic Church still surviving.

Opposite the south porch of Llanbadarn Church are to be seen two crosses standing in the churchyard, one of extremely rude and debased design, and the other a tall monolith 8 ft. 3 ins. high by 1 ft. wide by 6 ins. thick, ornamented with panels of interlaced work, key patterns, animals, and a human figure. In Meyrick's *Cardiganshire* this human figure is shown as a skeleton! and to give it greater reality as a symbol of death, an hour-glass, like those on the tombstones of the last century, is placed above. Prof. J. O. Westwood's representation in his *Lapidarium Walliæ* is almost as bad a caricature of the reality, viz., a saint, resembling those occurring on the pre-Norman crosses of Northumbria, which are evidently of Byzantine origin. The naked feet protrude below the drapery, the folds of which are conventionalised into spiral curves, a peculiarity also characteristic of the dresses of the figures on the Cross of Muiredach, at Monasterboice. Prof. Westwood's figure looks more like a man with the convolutions of his entrails seen by means of the X rays than anything else. The cross at Llanbadarn is somewhat similar in design to the one at Llanynnis, in Brecknockshire, and like it is made of hard volcanic rock, which has suffered so little from the effects of the weather that the toolmarks, apparently produced by a sharply-pointed pick, are still visible. Most of the early Welsh crosses are of sandstone, the few exceptions being those just mentioned and the one at Carew, Pembrokeshire.

(*Arch. Camb.*, 4th Ser., vol. iv, p. 171; *Giraldus Cambrensis*; *Tour of Archbishop Baldwin*, by Sir R. Colt Hoare, vol. ii, p. 62; *Building News* for August 26th, 1870; *Architectural Association Sketch Book*, vol. vii, Pl. 22; Meyrick's *Cardiganshire*, p. 377; Westwood's *Lapidarium Walliæ*, pp. 147 and 148, Pls. 69 and 70.)



South Doorway of Llanbadarn Fawr Church, Cardiganshire. Scale,  $\frac{1}{80}$  linear.

**Yr Hen Gaer.**—A fine ancient British earthwork of irregular oval shape, with a high rampart and ditch, which crowns the hill immediately above Gogerddan House, and lies a mile east of Bow Street railway station: a name which may indicate the line taken by the Roman road called the Sarn Helen, between Pennal and Llanio, though to the uninitiated it savours more of the police court. A stiff climb up a steep acclivity brought the party to the summit, 500 feet above the sea level. Yr Hên Gaer, the old fortress, is most appropriately named, as the whole place has an air of hoary antiquity. It would have required no great stretch of fancy to invent a fairy population for a scene so wild.

### WEDNESDAY, SEPT. 9th.—EXCURSION No. 2.

#### LLANWNWS AND STRATA FLORIDA.

**Route.**—Members assembled at 9 A.M. at the Railway Station, and were conveyed by carriage through Llanilar, Pont Llanafan, Llanwnws, Ystrad Meyric, and Pont-Rhydfendigaid, to STRATA FLORIDA (16 miles south-east); returning by the more direct high-road through Ystrad Meyric.

Total distance, 34 miles.

On the outward journey stops were made at LLANILAR,  $5\frac{1}{2}$  miles south-east (*Church and remarkable Communion Cup*), and at LLANWNWS, 11 miles south-east (*Church and Inscribed Stone*).

On the return journey no stops were made.

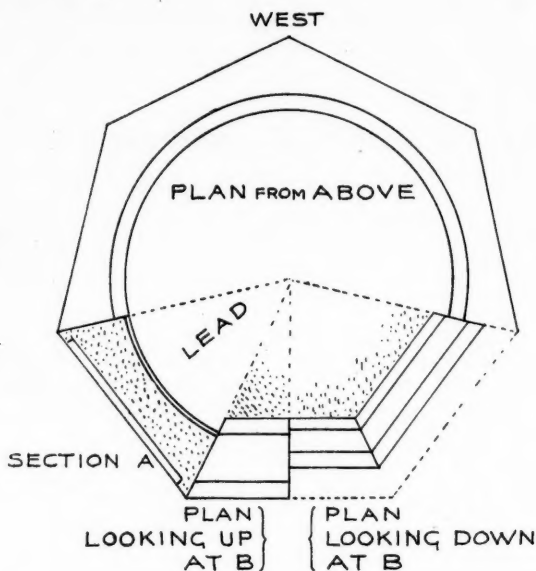
LUNCHEON was provided at the hotel at Pont Rhydfendigaid.

**Llanilar Church.**—This is a small unpretentious building, with a



Llanilar Church before Restoration.

squat tower surmounted by a small spire. In the vestry the communion plate was exhibited. The chalice, a silver drinking-cup, set with Swedish coins, is a curious instance of the dedication of a secular vessel to the service of the Church. It was brought from Stockholm by John Parry, Messenger in Ordinary to their Majesties George I and II, and presented to the church of Llan Hilary in the last century.

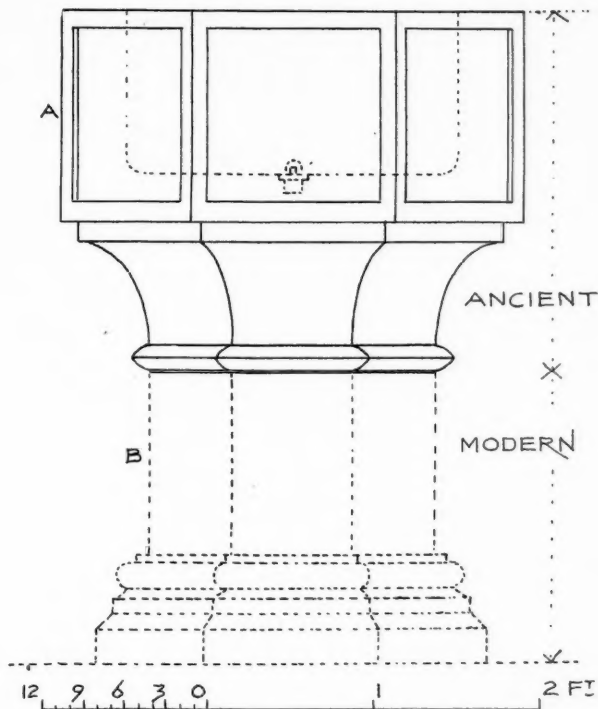


Font in Llanilar Church, Cardiganshire. Scale,  $\frac{1}{12}$  linear.

**Llanwnws Church and Inscribed Stone.**—In order to reach Llanwnws Church, the members were obliged to leave the carriages and wend their way on foot along a narrow by-road, far too steep and rocky for any wheeled vehicle to attempt to drive up it. The monument in Llanwnws churchyard, which the archaeologists endeavoured to decipher under climatic difficulties, is one of considerable interest on account of the peculiar formula of the inscription and the names mentioned on it. The stone is a little under four feet in height, and has on one of the broader faces an ornamental cross combined with a circle. At the right-hand upper corner is the  $\chi\rho\varsigma$  abbreviation of the name of Christ, and to the right of the shaft of the cross, and continued below it, the following inscription in Hiberno-Saxon minuscles of, perhaps, the ninth century, in eleven horizontal lines :



"Quicumque [*sic*] explicaverit hoc nomen det benedixionem pro anima hiroidil filius carotinn." This is very similar to the inscription on the cross-slab of St. Bereheart at Tullylease, co. Cork, which runs: "χρς—quicumque hunc titulum legerit oret pro berechtaire"; and to the entry in the Gospels of Mac Regol in the Bodleian Library



Font in Llanilar Church, Cardiganshire. Scale,  $\frac{1}{16}$  linear.

at Oxford: "quicumque legeret et intellexeret istam narrationem oret pro Mac Reguil scriptori." Fortunately the exact date of the death of St. Bereheart is known, viz., December 6th, A.D. 839, thus helping to fix the probable age of the Llanwnws stone. It is a great pity that this remarkable relic of early Welsh Christianity is not placed inside the church, instead of being allowed to remain exposed to the weather. The situation of Llanwnws Church is on the highest ground between the valleys of the Ystwyth and the Teifi, a bleak

spot, sufficiently inaccessible to ensure the seclusion from the outer world that the Celtic saints prized so highly.

(Westwood's *Lapidarium Wallie*, p. 144, and Pl. 68; *Arch. Camb.*, 4th Ser., vol. v, p. 245.)



Inscribed Stone at Llanwnws, Cardiganshire.<sup>1</sup> Scale,  $\frac{1}{2}$  linear.

(From a rubbing by J. R. Allen.)

**Strata Florida Abbey.**—Strata Florida Abbey was examined under

<sup>1</sup> There are faint traces only of the horizontal bar over the h at the beginning of the fourth line to indicate the contraction for hoc. The termination of the horizontal arm of the cross in a Stafford knot is conjectural.—ED.

the able guidance of Mr. Stephen W. Williams, F.S.A., who superintended the excavations on the site of the Cistercian monastery for the Cambrian Archæological Association in 1887. Amongst the most interesting features brought to light during the explorations were the beautifully carved foliage of the various capitals, the splendid encaustic tile pavements, and the monks' graveyard, preserved by accumulated *débris* of the ruined wall which fell upon it exactly in the same state as it was in the twelfth century, with the crosses at the heads of the graves still *in situ*. For a full account of the abbey we must refer our readers to Mr. Stephen Williams's work on the subject.

(Stephen W. Williams' *Strata Florida*; *Arch. Camb.*, 1st Ser., vol. iii, p. 191; 5th Ser., vol. v, pp. 5, 19, 24 and 187; 5th Ser., vol. viii, p. 303.)

#### THURSDAY, SEPT. 10th.—EXCURSION No. 3.

##### TOWYN AND PENIARTH.

**Route.**—Members assembled at the Railway Station at 8.50 A.M., and were conveyed by train to TOWYN, 12 miles north in a straight line, but 26 miles by rail round the estuary of the Dovey.

ABERYSTWYTH	...	...	...	dep.	9.0 A.M.
TOWYN	...	...	...	arr.	11.23 A.M.
TOWYN	...	...	...	dep.	6.4 P.M.
ABERYSTWYTH	...	...	...	arr.	7.20 P.M.

On arrival at TOWYN, members proceeded on foot to the PARISH CHURCH (12th-century nave, 14th-century effigies, and *St. Cadfan's Stone*.)

At 1.30 P.M., after LUNCHEON, members assembled at the Corbet Arms Hotel, and were conveyed by carriage to PENIARTH, 4 miles north-east of Towyn (*seat of W. R. M. Wynne, Esq., where the celebrated collection of Welsh MSS. is preserved*); going by way of LLANEGRYN, 4 miles north of Towyn (*Church, and fine carved road-loft and screen*), and returning to Towyn by the direct road along the east side of the valley of the Afon Dysynni.

Total distance by train, 52 miles, and by carriage 10 miles.

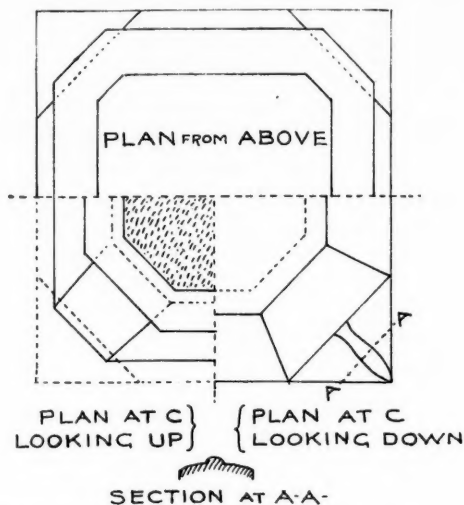
LUNCHEON was provided at the Corbet Arms Hotel at Towyn.

**Towyn Church.**—The building (dedicated to St. Cadfan, a native of Armorica, who came over to Wales about the year A.D. 516) is cruciform in plan, consisting of nave with north and south aisles, north and south transepts, central tower and chancel. The upper part of the central tower fell in 1692, but it has now been restored by the late Mr. John Prichard, architect, of Llandaff. What remains of the nave is early Norman work, extremely rude and simple. The arcades, though full of character, are composed of rough masonry

plastered over, and are devoid of any stone dressings. They are surmounted by clerestory windows of very minute proportions, with the usual expanding splays internally, and appearing from the outside as mere slits in the wall. The oak roofs of the nave and south aisle are of early Second Pointed work.

The PASCENT inscribed stone mentioned by Camden can no longer be found.

The inscription on the so-called stone of St. Cadfan is still a *crux* to the learned, although Prof. Rhys has endeavoured to make the



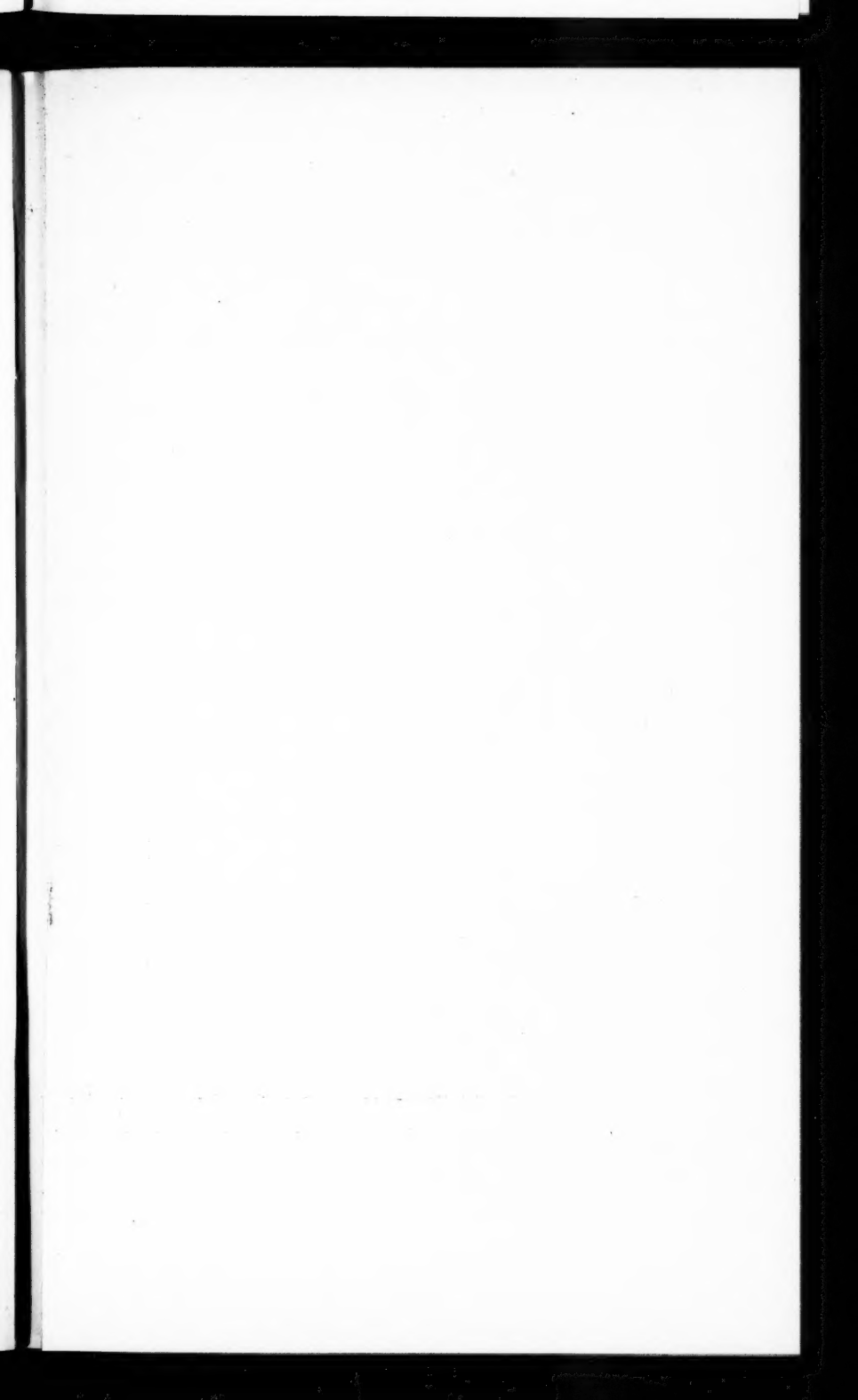
Font in Towyn Church, Merionethshire. Scale,  $\frac{1}{16}$  linear.

inscription yield an intelligible meaning. St. Cadvan's grave—a recumbent slab of slate with two short upright whin-stone pillars at the head and foot—is pointed out to visitors in the churchyard, and the pillars are said to be the *marciau* of the inscription on St. Cadfan's Stone.

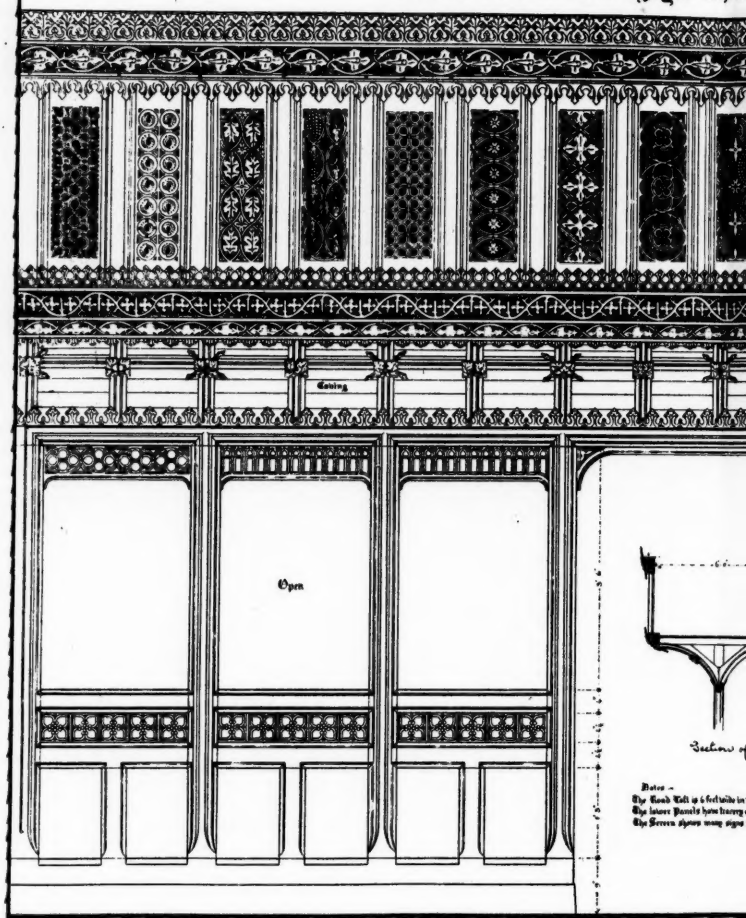
The effigies in Towyn church have been fully described by Mr. M. H. Bloxam in the *Arch. Camb.*

(Westwood's *Lapidarium Walliæ*, p. 158, Pl. 75; *Arch. Camb.*, 1st Ser., vol. iii, p. 364; 2nd Ser., vol. i, p. 90; 4th Ser., vol. v, p. 243; and 4th Ser., vol. vi, p. 211; Camden's *Britannia* (Gough's ed.), vol. iii, p. 172.)

**Llanegryn Church.**—This is a small plain building, possessing a good timber roof, well pinned together with wooden treenails, and unusually fine carved rood-loft and screen. The church was restored



Rood Screen . Flaneegrn Church



Notes -  
The Rood Wall is 4 feet wide in  
the lower Panel's base having  
the Screen above along edge

Elevation to Ch

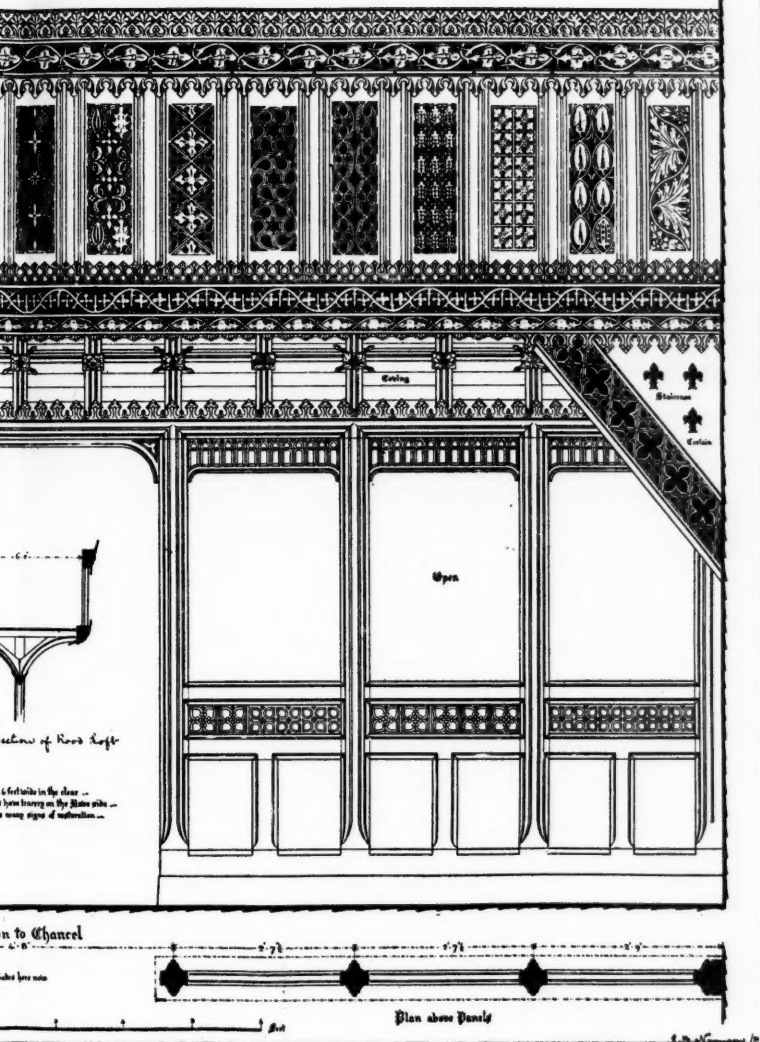
From Church front side

Plan through Panels

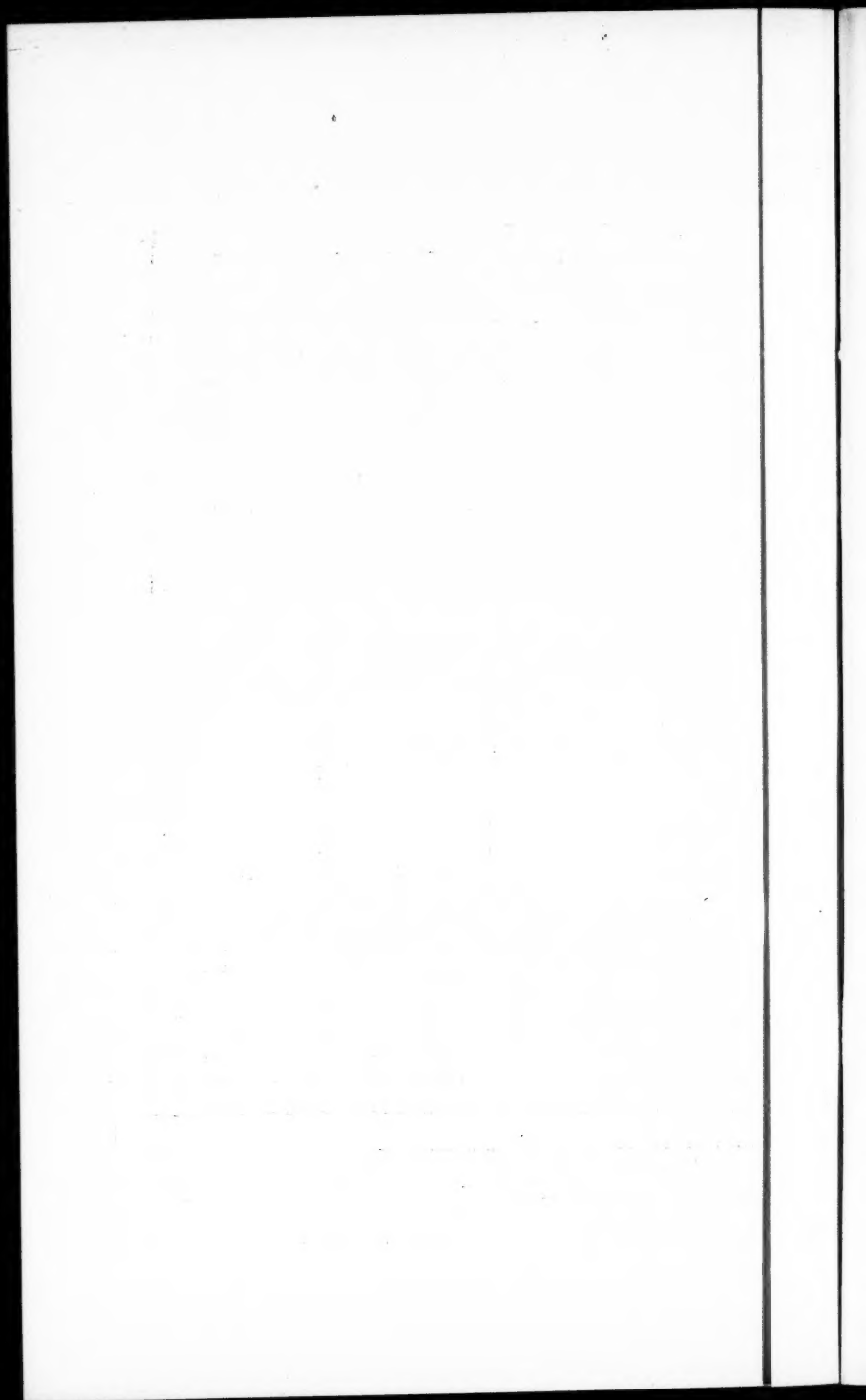
Scale of



# Church at Towyn · N. Wales ·



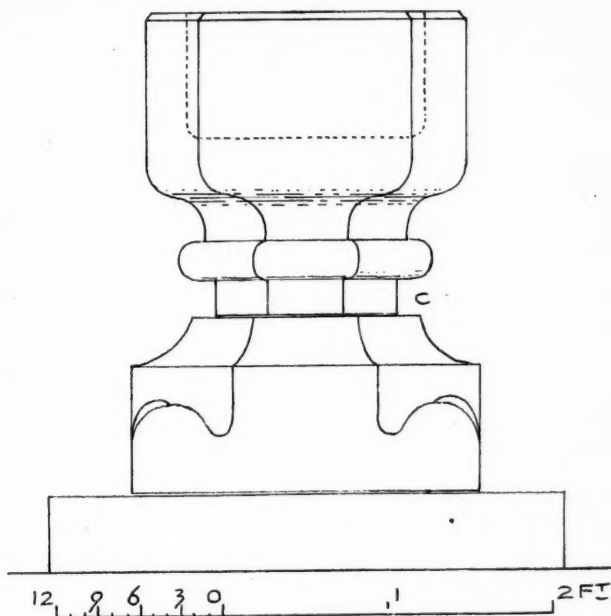




by Mr. E. B. Ferrey, jun. Through the courtesy of Mr. E. B. Nevinston we are able to give a reproduction of his drawing of the screen which appeared in the *Architectural Sketch Book*, new series, vol. viii. A small stone with an incised cross upon it is built into the exterior wall of the church on the south side.

(*Arch. Camb.*, 4th Ser., vol. x, p. 114; Westwood's *Lapidarium Walliæ*, p. 167, and Pl. 77.)

**Peniarth.**—Here the members were hospitably entertained to

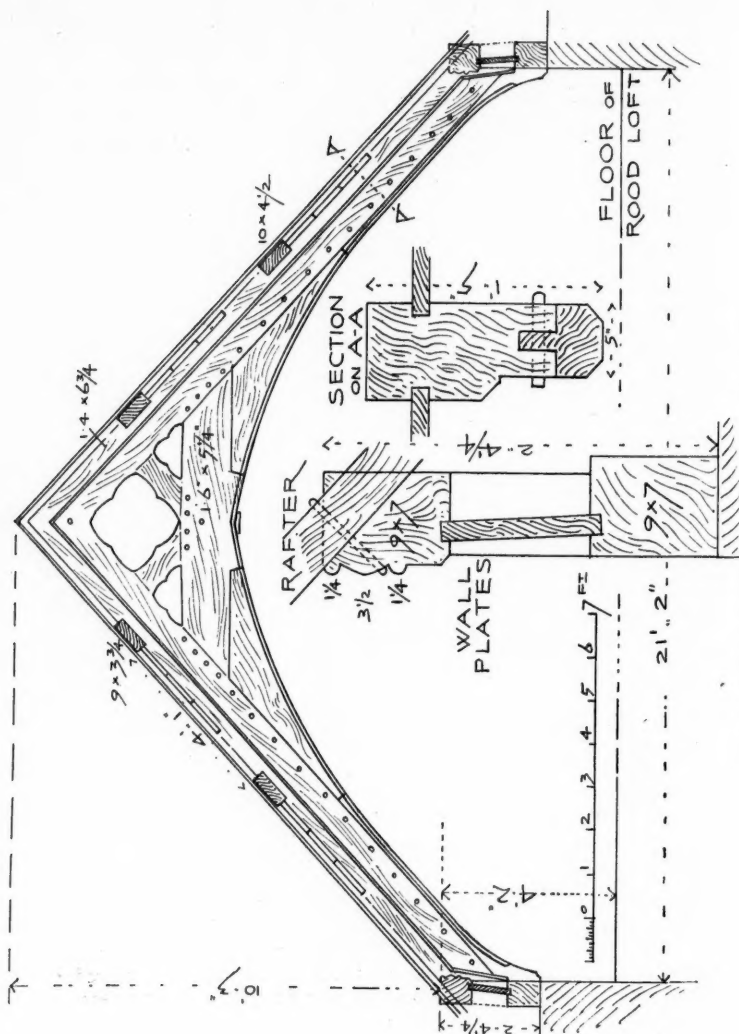


Font in Towyn Church, Merionethshire. Scale,  $\frac{1}{12}$  linear.

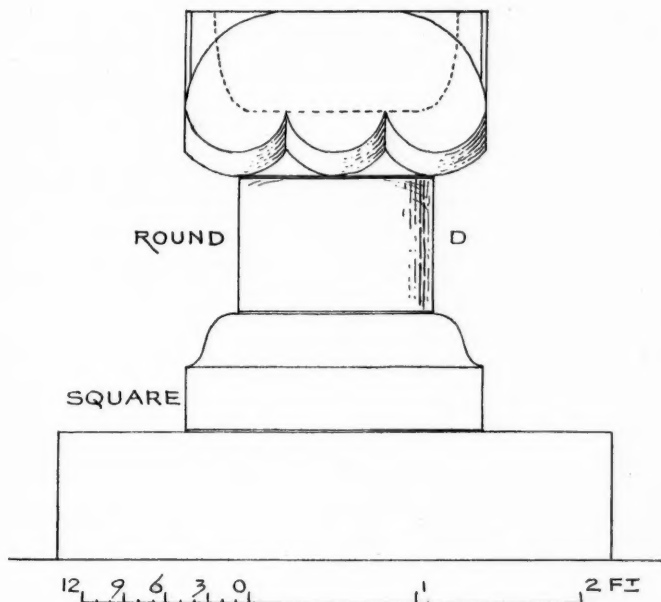
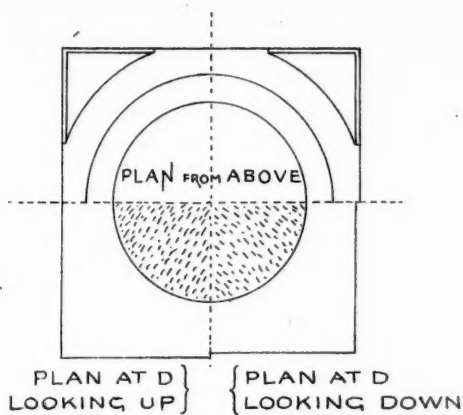
afternoon tea by Mr. W. R. M. Wynne and Mrs. Wynne, and allowed the privilege of inspecting the chief literary treasures amongst the Hengwrt MSS. for which Peniarth is so celebrated. The thurible found in Corwen in 1858 was also exhibited.

In a summer-house beside the Afon Dysynni, which runs through the grounds, were seen some very beautiful fragments of carved architectural details, brought from Castell-y-Bere, 4 miles north-east of Peniarth.

(*Arch. Camb.*, 3rd Ser., vol. vii, p. 105, and 3rd Ser., vol. xv, p. 299; 4th Ser., vol. v, p. 159.)



Roof of Llanegryn Church, Merionethshire. Scale,  $\frac{1}{8}" = 1'$  linear.



Font in Llanegryn Church, Merionethshire. Scale,  $\frac{1}{16}$  linear.

## FRIDAY, SEPT. 11th.—EXCURSION No. 4.

## ABERAERON AND LLANDDEWI ABERARTH.

**Route.**—Members assembled at 9 A.M. at the Railway Station, and were conveyed by carriage to Aberaeron, 16 miles south-west of Aberystwyth and Henfynyw, 2 miles south-west of Aberaeron by the high-road which follows the coastline of Cardigan Bay; going and returning the same day.

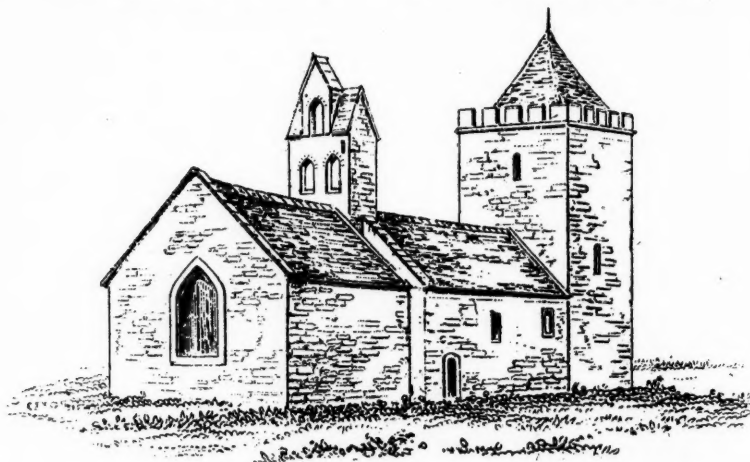
On the outward journey stops were made at LLANRHYSTYD, 9 miles south-west (*Church*); at LLANSANTFFRAID, 10 miles south-west (*Church*); at LLANON, 11 miles south-west (*Chapel of St. Non*); at LLANDDEWI ABERARTH (*Church and Inscribed and Sculptured Stones*); and at HENFYNW (*Church and Inscribed Stone*).

On the return journey no stops were made.

Total distance, 34 miles.

LUNCHEON was provided at the Feathers Hotel, Aberaeron.

**Llanrhystyd.**—A village situated near the point where the little river Wyrri runs into the sea. It was destroyed by the Danes in

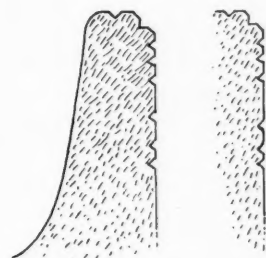


Llanrhystyd Church.

A.D. 988. Leland mentions a large building here, which may have been a nunnery. A house in the parish, called Monachty, would appear by its name to have some connection with a religious estab-

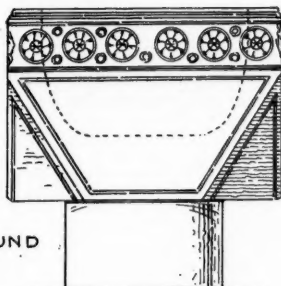
ishment of some kind. The church consisted of a nave, chancel, tower, and porch. It was rebuilt in 1843 by the Rev. John Lewis, Vicar. The castle of Llan Rhystyd was built by Cadwaladr ap Gruffydd in 1148.

(Leland's *Itinerary*; Meyrick's *Cardiganshire*; *Arch. Camb.*, 2nd Ser., vol. i, p. 64.)

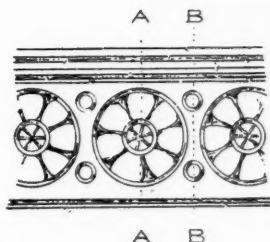


SECTION ON A-A

SECTION ON B-B

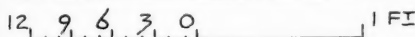
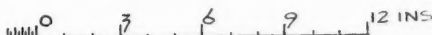


ROUND



A B

SQUARE



Font in Henfynyw Church, Cardiganshire. Scale,  $\frac{1}{2}$  linear. Details,  $\frac{1}{8}$  linear.

**Llansantffraid.**—The church, which is in the Pointed style, was rebuilt in 1840 from the plans of a local builder. It contains portions of the old screen, and a font similar to that at Henfynyw.

(Leland's *Itinerary*.)

**Llanon.**—A hamlet in the parish of Llansantffraid, on the road from Aberystwyth to Cardigan: interesting on account of its connec-

tion with St. Non, the mother of St. David. Meyrick mentions the chapel here dedicated to St. Non, which he says was in the Pointed style of architecture. A sculptured stone, apparently representing the Virgin and Child, built into the wall of a barn in the village, possibly came from this chapel. It is traditionally believed by the people in the district to be the effigy of St. Non and the infant St. David.

The remains of the chapel still standing, and also the chaplain's house.

(Meyrick's *Cardiganshire*.)

**Llanddewi Aberarth.**—The church, dedicated to St. David, consisted of a nave, chancel, and lofty tower. It was rebuilt in 1860, when the inscribed and sculptured stones, recently described by Prof. Rhys in the *Arch. Camb.*, were discovered in the walls, with several other things, including a bronze axe. These stones are now in the rockery in the garden of a house called Dôl Aeron, near the bridge over the Aeron, a little above the town of Aberaeron. The monks of Strata Florida had a port here, where the freestone used in the building of the Abbey was landed.

(Meyrick's *Cardiganshire*; *Arch. Camb.*, 5th Ser., vol. xiii; S. W. Williams' *Strata Florida*.)

**Henfynyw.**—The church was restored in 1861. The only points of interest are the font, and a fragment of an inscribed stone built upside down into the gable wall of the chancel on the outside.

(*Arch. Camb.*, 5th Ser., vol. xiii, p. 113.)

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## Archaeological Notes and Queries.

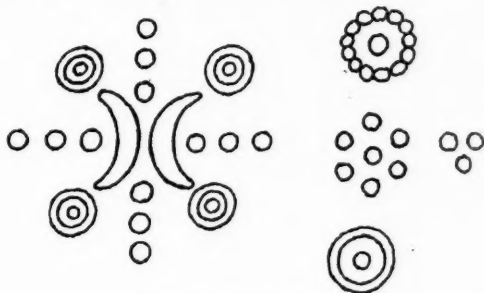
AN ANCIENT STONE CROSS.—“An ancient stone Cross, measuring 2 ft. high and 18 ins. broad, and weighing about half a hundred-weight, has been found by Mr. E. G. Ludlow, of Cardiff, on the foreshore between Rumney River and the docks. The cross was buried in the earth, and in excavating it Mr. Ludlow states that he came across a quantity of rotten wood, a mass of something like hair, a few bones and a small piece of pottery. The bones have been pronounced by a medical man to be human. The cross is of ancient design and workmanship, and in a good state of preservation.”—(*Bygones*, January 15th, 1896.)

There is also in *Bygones*, January 22nd, 1896, an account of the sale of “The Badge of Owen Glyndwr”: a pendant of oval form, with a rock-crystal egg in the centre. We saw it at Rhiwaedog during our Bala Meeting.

The price was £70 at Christie's; purchaser not named.

D. R. THOMAS.

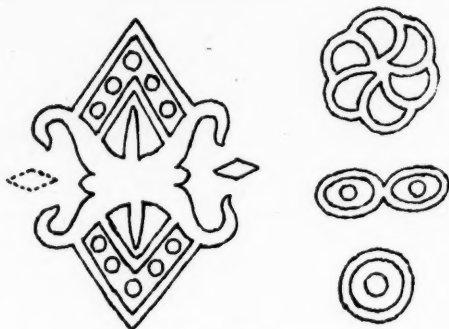
SOME DEVICES AND ORNAMENTS UPON ANCIENT BRITISH COINS.—As the pellets upon which ancient British coins have been struck do



(a) Pl. XIV, fig. 11—Reverse.

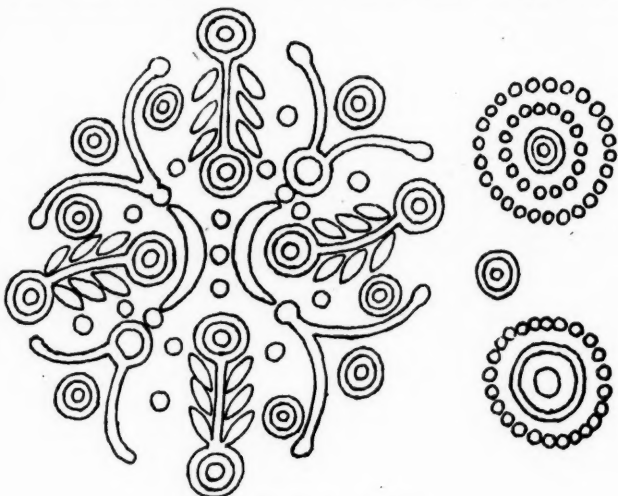
not usually receive the whole of the design which must have been upon the die, I thought a few sketches of the complete devices, worked out from the traces found upon different coins of similar type, might prove instructive. They have been serviceable to me

as giving a clearer appreciation of the intention of the coiners, and may have the same effect upon others.



(b) Pl. M, fig. 2—Reverse.

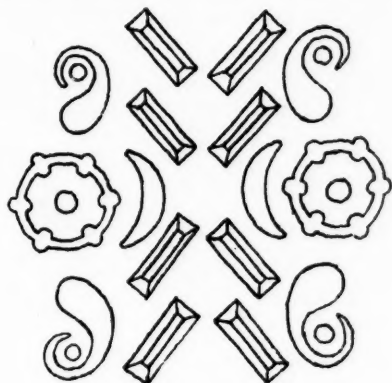
The imitation and degradation of Greek and Roman types upon



(c) Pl. XVI, fig. 14—Reverse.

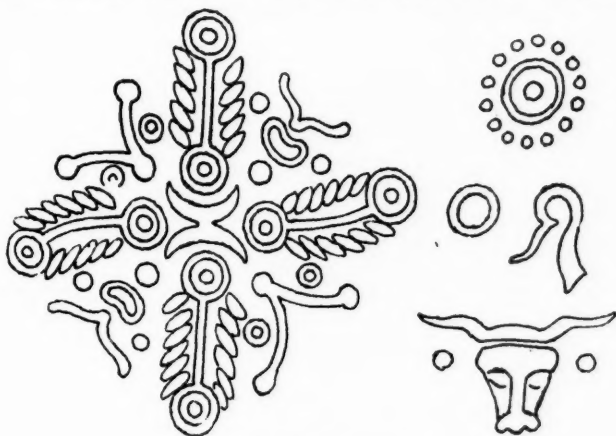
these coins has been very fully expounded, but the differentiation into forms proper to Britain has not been sufficiently elucidated.

Appended are sketches of the devices upon the reverses of several well-known coins completed, and, with each, some of the



(d.)

ornaments appearing in the field of its obverse. How far the latter are appropriately British, or are only the fillets, wheels, etc.,

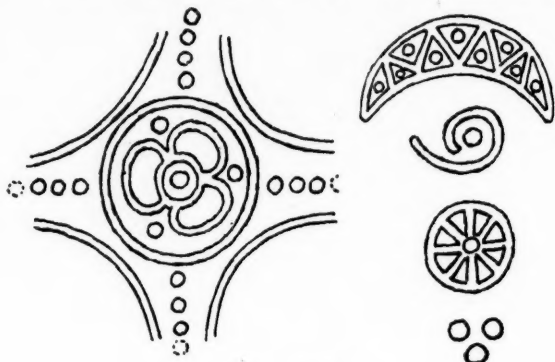


(e) Pl. N, fig. 7-- Reverse.

of classic art, must be uncertain ; yet, ranged together, a sequence of design appears, which points to a definite and immediate

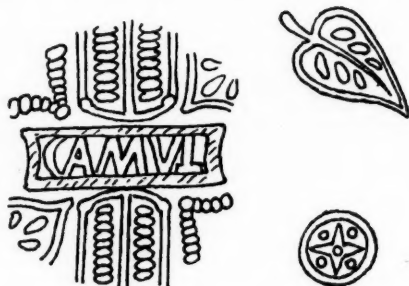
meaning rather than an ignorant repetition of originals misunderstood.

In the case of the reverses, one fact stands out with great clearness: the designers had an idea of the treatment of the circle



(f) Pl. XIII, fig. 2—Reverse.

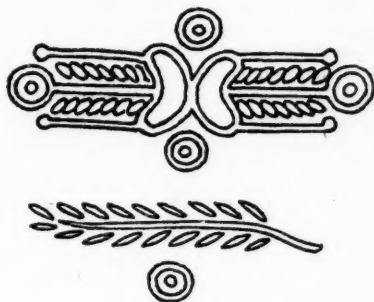
which occurs very rarely in classic art—only, perhaps, in the archaic period of that art, and not much used in medallion art at all until Christian times—that is, the treatment of the device as a



(g) Pl. IX, fig. 1—Reverse.

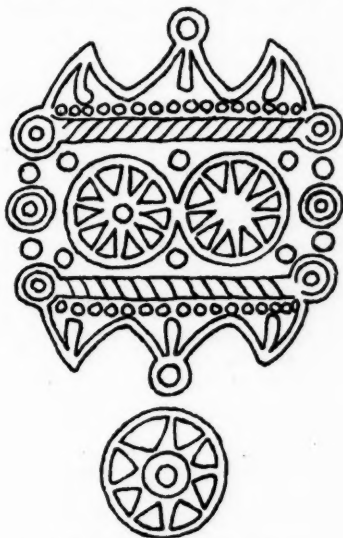
cross. It will be seen from the sketches that, however incongruous the elements, crescents, flower branches, billets, circlets or droplets, the subjective of the designer was a cross into which he gathered his material. This form, so clearly seen in *a*, *c*, *d*, *e*, *f*, may be traced in all except *i*. The devices *c* and *e*, from this point of view, are specially interesting, as giving, certainly with intention, a cross

in which two limbs are straight, and the other two of the "whirl" type.



(h) Pl. N, p. 7—Reverse.

The sketches are completed from electrotypes by Mr. Ready; the plate references added are from Sir John Evans's work.



(i) Pl. XIV, figs. 1 and 2—Reverse.

T. H. THOMAS.

**MEINI CRED (CREED STONES).**—There are in many parts of North Wales erect stones with crosses cut into them; and before these stones, in times not far distant from our days, the people performed their devotions. These stones had a distinctive and suggestive name. They were called *Meini Cred*. The name for these stones is still retained in the neighbourhood of Penmachno, Carnarvonshire. Bishop Morgan, the translator of the Welsh Bible, was born at a farm called *Tŷ Mawr* in the parish of Penmachno. On the hill above Wybernant there are stones so called locally; and it is said that when the Bishop was a small lad, looking after his father's sheep on the hill by *Bwlch-y-groes*, he was in the habit of going there to say his prayers. His mother was greatly pleased with her son's conduct, and foretold his future greatness from this fact. She was in the habit of saying:—"I expect great things of William, because I have never seen any one more careful than he, in repeating his Paters (*ei baderau*)."  
It was to these stones that he went to repeat the Lord's Prayer: a habit then common, but falling somewhat into disuse; for it is said that the old people in those parts were in the habit of saying, on observing that lichen was growing in the crosses: "The country is becoming irreligious, for the crosses are filled with lichen."

To understand the above saying, it should be mentioned that the devotees knelt before the stones and moved their fingers within the crosses whilst they repeated the Lord's Prayer; so that if this were often done, the crosses would be cleared of lichen, but when the custom was not vigorously followed, it became evident to those who clung to old habits that the people were neglecting the custom of their forefathers, and the country was thought by the aged to be prayerless, and therefore irreligious, in consequence of this neglect of religious duties.

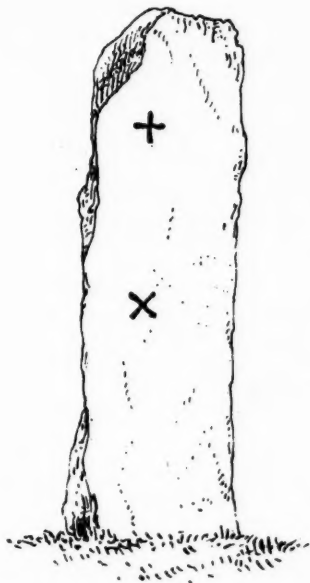
It is not unlikely that, if sought for, many of these erect stones—*Meini Hirion*—with small crosses cut into them, about 2 ins. long from extremity to extremity, may be discovered. It will, however, require sharp inspection to detect these small crosses, for lichen hides them from view; still, it is worth while looking carefully along the surfaces of isolated erect stones wherever seen, among the Welsh mountains, for these crosses.

There is one of these pillar-stones in its original position on the wild mountain called Cefn Bannog, between Clawdd Newydd and Llanfihangel Glyn Myfyr. I visited it the first time in company with Mr. Robert Roberts, Clocaenog, near Ruthin. It stands about two miles or so on the right-hand side of the road from Ruthin to Cerrigydrudion. The seeker should go along this road for about six miles, until he comes to a place called Pont Petruel, where he will see a small cottage to the right; and he should there inquire for Cefn Bannog; and then he has a footpath to follow for about two miles, and on the ridge he will observe a single erect stone. This is the one I am about to describe.

*Cefn Bannog Maen Cred.*—The stone stands on the bare mountain,

on the hill between the north and south watershed. In summer it is a lovely spot, but the imagination can easily depict the solitariness of the scene in winter, with the mountain covered with snow knee-deep, with no house near. But this stone would supply the traveller with instructions as to the direction to be taken, and its appearance would be welcome.

The stone is 4 ft. 5 ins. high, and 1 ft. 2 ins. broad, and about 9 ins. thick. On the side facing the north there are two small



Maen Cred, Cefn Bannog, Denbighshire.

crosses, the lower one being a St. Andrew's cross, and the upper one a small Latin cross. The whole of this side is covered over with greyish lichen, and the wee crosses were not easily seen. A casual observation would reveal nothing, but my companion was not long before he pointed out the indentation of the crosses, for he had seen them before. The arms of each cross, measuring from the spot where the lines intersect, are about 1 in. long.

My companion informed me that travellers were in the habit of saying the *Pater* here, keeping the while their fingers in the cross and moving them, as was the case with the Penmachno stones:

they there asking, by this act, a blessing and protection on their journey.

On the south side of the stone is the following incision :—

1630

H R

which my companion told me were the initials of Hugh Reinallt of Hendre, a house where the travellers, or pilgrims, obtained food and lodgings free; and he further informed me that the farm was held by the tenants on these terms from the Salesbury family. There is another stone, now forming a post to a garden gate, at the first cottage to the south of this stone, with these initials on it. I could not see whether there were any crosses on it, for it was hidden from view, and abutted upon the garden wall.

This stone is a very perfect pillar-stone, with small crosses on it, and it is worth preserving. It is, however, quite unsafe, and any one in those parts who is in need of a post for a garden wicket may, to save expense and trouble, remove this landmark, just as the other one alluded to above has been removed. It is to be hoped, though, that it will not be tampered with.

*Llangybi Pillar-stone.*—This stone stands in the churchyard at Llangybi, Carnarvonshire. It is near the churchyard wall. It is not a churchyard cross, being simply an undressed *Maen Hir*, with the sacred emblem cut into it. The part above the ground measures 4 ft., or a few inches more. It is not quite uniform in breadth, but it is from 11 ins. to 12 ins. broad, and 8 ins., or thereabouts, thick.

The cross takes up a good part of the surface of the stone, as will be seen on referring to the sketch, fig. 2. The total length of the cross is 1 ft. 3 ins., and breadth 9 ins. I could obtain no information on the spot from the villagers about the cross.

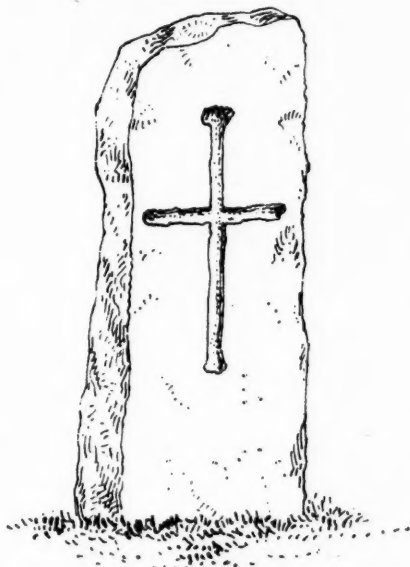
As was the case in the neighbourhood of Nevin, it is probable that this stone was an object of veneration, and that people knelt before it whilst repeating the Pater, and that even before the introduction of Christianity it was venerated.

Before closing my description of these singular stones, I will translate what Mr. Gethin Jones, in his *Gweithiau Gethin*, says about them. What he writes could be said of all other like monuments. He informs the reader that there is a *Maen Cred* near Bwlch-y-groes, on the road between Penmachno and Dolwyddelen, about a mile from Tŷ Mawr, the birthplace of Dr. Morgan. He states that on the stone are many carvings, and many crosses along its surface; which proves that it was highly thought of by the fathers of olden times, when great reverence was shown to the sign of the cross; and he goes on to state that, in the days of their grandfathers, many of whom were then alive, it was a custom to feel the crosses with their fingers, as security for their safety, when travelling over



that mountainous and dangerous district. On p. 391 the author says:—

"The *Meini Cred* have been moved a few yards from the place where originally they stood. The old religious Welsh used the sign of the cross often, and they said, the one to the other, before starting on a journey, '*ymgroesa*', cross yourself. But the protection they had in this neighbourhood were the two *Meini Cred* which



Pillar Stone with Incised Cross at Llangybi, Carnarvonshire.

were placed one on each side the narrow road, so that they could, when praying, place their hands on them and their fingers in the crosses, whilst kneeling before the stones. The crosses measure 4 ins. or 5 ins. long and  $\frac{1}{2}$  in. deep, so as to be easily felt of a night; and if the old people saw moss growing in the crosses they said: 'Well, well! the country is becoming bad and prayerless.' . . . The stones are covered over with initials."

A drawing of these stones appears in one of the editions of *Pennant's Tours*.

ELIAS OWEN.

PISCINA AT PORT EYNON, GOWER.—The Piscina figured is preserved

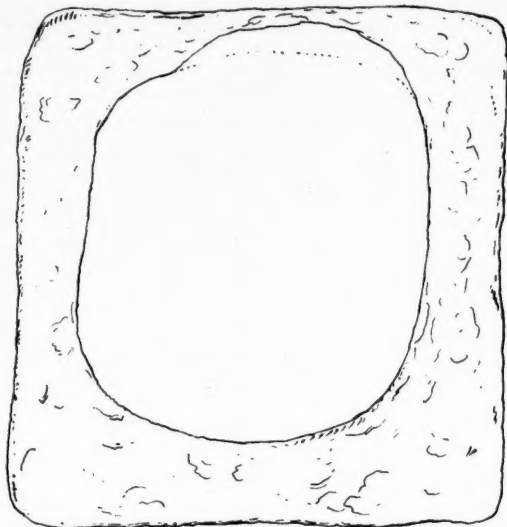


Fig. 1.—Plan of Piscina at Port Eynon, Gower. Scale,  $\frac{1}{4}$  linear.

in Port Eynon church, where it was shown to me by the Rev.

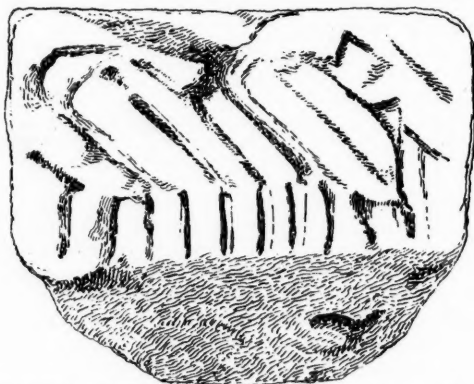


Fig. 2.—Side of Piscina at Port Eynon, Gower. Scale,  $\frac{1}{4}$  linear.

Mr. Melland as perhaps the chief archæological treasure of the church. Undoubtedly a relic of an edifice earlier than almost the

whole of the present building, it may yet be considerably later than the rudeness of the carving at first inclines one to suppose, and belong to the Norman period. Thus the attempt to project the

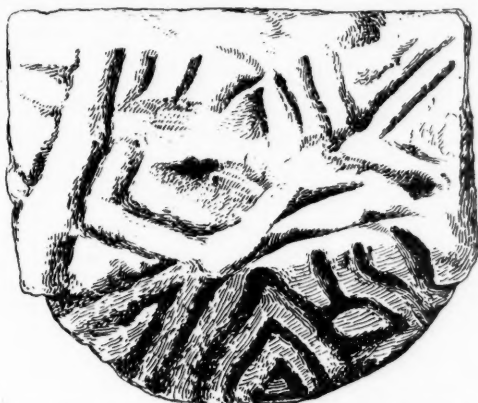


Fig. 3.—Side of Piscina at Port Eynon, Gower. Scale,  $\frac{1}{4}$  linear.

angles from the under slope may be accounted for. Upon the other hand, the ornament connects the remain with centuries earlier.

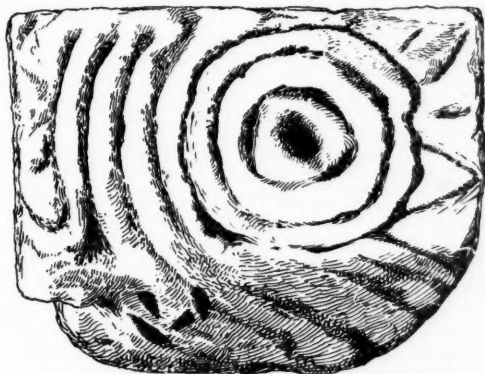


Fig. 4.—Side of Piscina at Port Eynon, Gower. Scale,  $\frac{1}{4}$  linear.

Less than two miles away stands the Stouthall Cross, the ornament upon which, Celtic in character, is almost equally deficient in clearness of design and sharpness of execution.

T. H. THOMAS.

THE ARMS OF SIR RHYS AP THOMAS, K.G.—Did the Heralds give Sir Rhys, for his arms, three ravens or three choughs?

Ravens or Choughs? this is the Question (*Arch. Camb.*, 5th Ser., No. 53). The enditement of the "Raven" in favour of the "Cornish chough", put forward by Mr. Egerton Allen in his interesting note in the last number of the *Arch. Camb.*, as being the birds included in the arms of Sir Rhys ap Thomas, K.G., and his comfortable settlement, without "reference to the Heralds' College", that "the Heralds of the period" were probably ignorant of Urien "Rheged or his Ravens, but they know St. Thomas of Canterbury and his Choughs", seems to challenge some kind of answer by way of protest, however "futile" as he begins by saying the investigation of the subject may be.

After quoting "Browne Willis" and "Jones and Freeman", etc., in favour of the Raven, Mr. Allen then refers to Burke (*Peerage and Baronetage* for 1860), which mentions "crows". This last element of difficulty may be considered got over by reference to the same publication of a later date, namely, any year from 1874, wherein Sir Bernard Burke has corrected his error, and has entered the raven *sable* in the arms of the Barons Dynevor, who are the lineal male representatives of Sir Rhys.

In his next paragraph Mr. Allen quotes "Ralph Brook, York Herald", who says, in his "catalogue", that he never "saw" any authority for arms of earlier date than those of King Richard I (A.D. 1189-99).

Now, there is at Dynevor at this time an emblazoned pedigree of the family, the ancestors and the descendants of Sir Rhys ap Thomas, which is signed by this very Ralph Brook, York Herald, in the year 1600; and thus supported by such recognition as his own sign manual, this said Ralph Brook has emblazoned the insignia of Urien Rheged and of his descendants, "three ravens *sable*".

Of course, it is admitted that "Heraldic devices as we now use the term", were invented in the latter half of the twelfth century; nevertheless the insignia of the "leaders among men" in the Urien Rheged times were eventually crystallised into, and became, the arms of their descendants; and, as such, were probably well known, and would not have been allowed any change at the Heralds' hands.

To come now to an earlier example in support of the raven.

There is at the present time, in the possession of Earl Cawdor at Golden Grove, a splendidly emblazoned and illuminated pedigree known as the "Vaughan Pedigree Roll", consisting of a series of attached parchment skins, and this Roll is signed by Geo. Owen, "Yorke Herald, 1641"; by John Borough, Garter Principall Kinge of Armes, 1646"; and later on by Henry St. George, Norroy King of Armes, and testified to by John Philipott, "Somerset Herald and Register of the Office of Armes", who refer to the portions "specially testified to under the hand of Sir William Segar, Kut.,

Garther Principall Kinge of Armes", and also to an "auncient pedigree" testified to by John Wroth, Garther Kinge of Armes, "and" which was by him allowed, dated at London, 24th October, fourth King Henry VII (1489); and in this roll is given the insignia of Urien Rheged and of his descendants, including Sir Rhys ap Thomas, K.G., where the raven *sable* is shown throughout; and in order, as it were, to emphasize the distinction, the chough is emblazoned in its true colours impaled with the ravens of Urien Rheged, being the insignia of the "Earl" of Cornwall, whose daughter Margaret he had married.

There is a third emblazoned pedigree produced by the Heralds of the College, and which is in my possession, being the ancestry of the family of "Philips of Slebeds", or Slebech, co. Pembroke, in which the emblazonment gives the ravens *sable* on the shield *argent*, and there is no sign of a chough anywhere.

And, lastly, the garter-plate of Sir Rhys, in St. George's Chapel at Windsor, has a shield with the simple coat (*argent*, a chevron between three ravens *sable*), and above is a helmet, and on a wreath merely a raven, above, the motto "Secret et hardy", and beneath, "Mis' Ris ap Thomas baneret"; and in Vincent's *Knights of the Garter*, a MS. of the time, are the arms of Sir Rhys ap Thomas, "quarterly one and four *argent*, a chevron inter three ravens *sable*, two and three *argent* on a cross *sable*, five crescents *or*, in the first quarter a spear's head *gules*".

I may add that Lewys Glyn Cothi, describing the arms of Morgan ap Thomas, the brother of Sir Rhys, mentions the three ravens in the first quarter, see Cowydd IV, Dosparth II, of his poems.

*Derwydd.*

ALAN STEPNEY-GULSTON.

CARVED AND INCISED STONES AT TREMEIRCHION, FLINTS.—For the photograph from which fig. 1 was prepared, the Rev. C. Newdigate is indebted to the courtesy of Dr. H. Stollerfoth, of Chester. The other cuts are from photographs taken for the purpose of this article.

THE HAVERFORDWEST MEETING.—The date of the Annual Meeting to be held at Haverfordwest, under the presidency of Sir Owen Scourfield, Bart., is fixed for August 16th to 21st.

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*Treasurer's Account of Receipts and Payments for the Year ended December 31st, 1896.*

RECEIPTS.		PAYMENTS.	
1896.	£ s. d.	1896.	£ s. d.
To Amount of Subscriptions received from English and Foreign Subscribers . . .	52 10 0	By balance due to Treasurer . . .	5 12 7
" Ditto in respect of North Wales subscribers . . .	88 7 0	" General Secretary for North Wales, salary and disbursements for 1896 . . .	18 1 6
" Ditto in respect of South Wales Subscribers 160 13 0		" General Secretary for South Wales, disbursements, 1896 . . .	3 17 6
" Ditto in respect of the Marches . . .	21 0 0	" Treasurer, disbursements . . .	0 7 9
" Dividend on Consols . . .	1 7 10	" Editor, salary and disbursements . . .	42 0 0
Jan. 7. " Ditto . . .	1 7 10	" Bedford Press, printing and publishing . . .	176 19 6
April 8. " Ditto . . .	1 7 10	" Mr. A. E. Smith, illustrations . . .	60 0 0
July 7. " Ditto . . .	1 7 10	" General Secretary for North Wales, expenses re Oswestry Meeting . . .	2 2 2
Oct. 6. " Ditto . . .	1 7 10	" Mr. D. Nutt, storage . . .	6 0 0
1897.		" Mr. Harold Hughes, for inscription on Old Cross at Penmon . . .	2 10 0
Jan. 6. " Ditto . . .	1 7 10	" Mr. Arnett, for Maps . . .	0 10 0
" Pembrokehire Survey account for maps, etc. . .	4 1 1	" Bank charges . . .	3 18 5
" Amounts received from Oswestry Meeting . . .	32 13 6	" Balance in hand . . .	44 4 4
			<hr/>
			£366 3 9

J. LLOYD GRIFFITH, *Treasurer.*

Audited and found correct by

D. R. THOMAS,  
ELIAS OWEN.

March 30, 1897.